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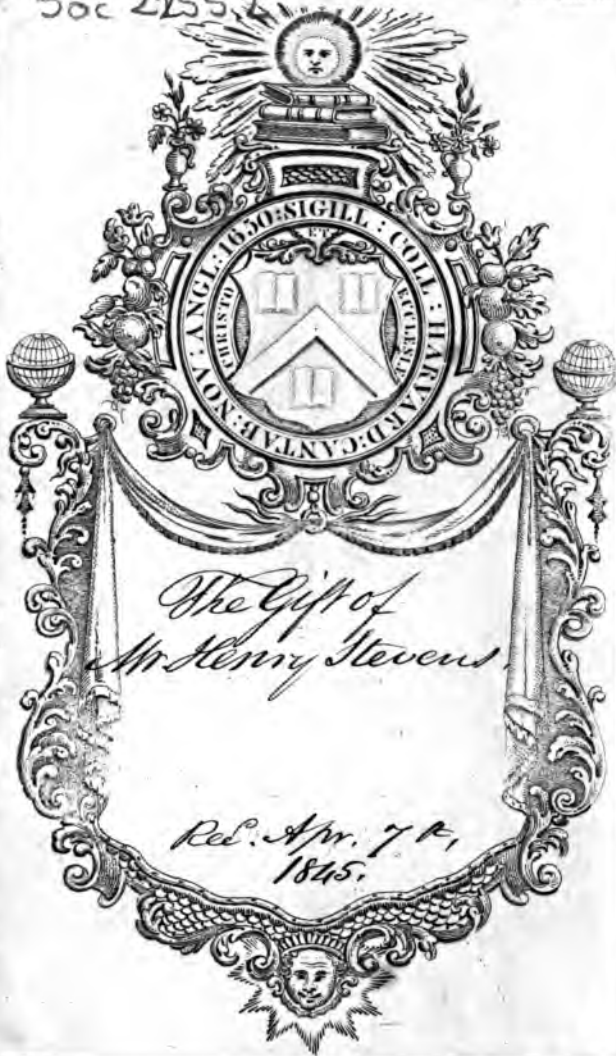
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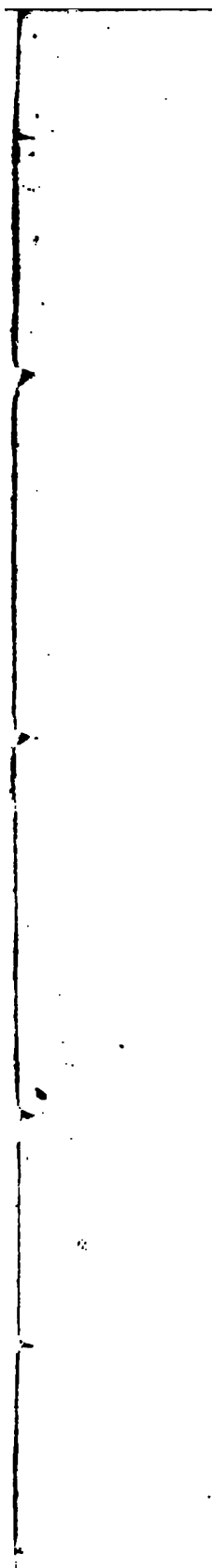


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PRAY REMEMBER THE ANIMALS' FRIEND SOCIETY
AD. 1838

PHILOZOIA;
OR
MORAL REFLECTIONS
ON THE
ACTUAL CONDITION
OF THE
ANIMAL KINGDOM,

AND ON THE MEANS OF IMPROVING THE SAME;
WITH NUMEROUS ANECDOTES AND ILLUSTRATIVE NOTES.

ADDRESSED TO

LEWIS GOMPERTZ, ESQ.,

PRESIDENT OF THE ANIMALS FRIEND SOCIETY.

By ^{Edw. Forster} T. FORSTER, M.B., F.R.A.S., F.L.S.,

HON. MEMB. OF THE PHRENOLOGICAL SOCIETY, AND CORR. MEMB. OF
THE ACADEMY OF NATURAL SCIENCES AT PHILADELPHIA, ETC., ETC., ETC.

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*John
H. ...
...*

INTRODUCTORY LETTER

TO LEWIS GOMPERTZ, ESQ.,

PRESIDENT OF THE ANIMALS FRIEND SOCIETY.

SOME benevolent persons, during my recent visit to England, requested me to write a pamphlet on the subject of Cruelty to Animals, and on the best mode of bettering their condition, previous to the communications which I have since had with your Society on the subject. I at first refused this task, not from any unwillingness to contribute to the accomplishment of so kind an object, but from the consciousness of my own inability to do it justice. Accustomed, during the greatest portion of my life, to the less useful employment of pursuing the physical Sciences, and illustrating the operations of Nature in detail, I felt that I had not had time to reflect sufficiently on the vast moral historical and even metaphysical questions which the considerations of the animal kingdom involved, to be able to place the best means of improving its condition before the public, in that comprehensive point of view which alone could add any new force to arguments already urged, with too little avail, by previous writers. My diffidence was also founded on another consideration : I saw that it would be necessary, writing, as I must do, for a large portion of readers who were accustomed to rely more on authority than on their own reason for arguments, to have recourse to some critical enquiries for which the nature of my studies had not in any

way fitted me. I had hitherto examined Nature in her exterior beauties : but it would now be necessary to investigate her in some of her worst deformities, and to trace to their source, with a view of reforming them, many of the most appalling of human crimes, which, having sprung from habitual cruelty towards animals, had been consummated in the most revolting enormities committed against man. The notorious monster, for example, who many years ago was brought to condign punishment for indulging in a propensity to assassinate women in the dark, had confessed that he owed this demoniacal pleasure to having been allowed, when a boy, to frequent the slaughter house. Nero and Caligula are believed to have begun their career of bloodshed by killing flies : and history records in every age and country that animals, because less protected by the law, have afforded to cowardly and cruel men the earliest means of indulging those vicious propensities of human nature which, strengthened by habit, have ended in tyranny and murder. Several persons of both sexes convicted of wanton cruelty had confessed, before their execution, that they had begun their career of wickedness by tormenting animals. Phrenology, too, had opened to me a vast field of inquiry into the physical conditions of character ; in confirmation of the new doctrine, hundreds of the most atrocious cases had been brought before Gall, Spurzheim, and myself, of persons who had made similar confessions. The subject therefore seemed to demand an extensive investigation into the laws of cerebral physiology, for which I was unprepared. In addition to this, religious doctrines are everywhere, but particularly in Europe, mixed up with all moral lessons ; and for these I was still less qualified. Nor was I wholly without apprehension, having been, at one period, rather too fond of joining Diana in her sylvan sports not entirely destitute of cruelty, that I might be accused of wearing the mask of hypocrisy, and suspected of an illtimed and doubtful conversion, in preaching one thing after having long practised another ; and that, if I made such a venturesome attack on the Diva Triformis, as would be necessary in this treatise ; though

I should not share the fate of Orion, nor pay the penalty of the fatal lock to Proserpine, I might yet be set down by my old associates as under the influence of the goddess in another of her phases. For a man who has spent his time with the Virgin Huntress among the wild woods in the morning of his days, must be cautious how he assails her in the sober evening of life ; lest the Lunar beams should be supposed to be the illuminating sparks that had let in the new light upon his understanding ; and he should become a sort of counterpart to the lovers sung by Catullus, who, dallying too long under the rays of the OEtean star that bids the shepherd fold at eventide, were caught rather suddenly by Phosphorus before daybreak :

— quos idem saepe revertens

Hesperie mutato comprehendis nomine eosdem.

I had been myself a foxhunter, and to this day the merry horn and the hollow voices of Rockwood, Ringwood and Rallywood at break of dawn, afford to my ears a chorus more delightful than all the sickly descant of the Opera, or the sonorous oratory of the finest discourse ever pronounced by man.

My friends, however, urged me to the task, and convinced me of the duty, which devolved on every one of us, to contribute something towards the general good, in this age of advancing civilization : so that I at length consented, if they would give me a brief, to plead the cause of outraged humanity before the public, and to aid the exertions of some of the best of men whom our country has produced, in extending the principle of charity to the utmost limits of the creation.

On my return to the Continent, therefore, to resume my accustomed pursuits, I determined to find some unoccupied moments, for considering the subject ; and soon hit on a plan which, without breaking in upon the usual occupation of the day, would furnish the requisite time. Habit, already become second nature, has forced on me the necessity of half an hour's

quiet smoking, as a digester after breakfast and dinner ; I resolved therefore to employ that period in meditating on the object of this treatise, and, in writing down the result of my thoughts, before I went to work at the more regular business of science. I forget who asserts that "in smoke there's wisdom, and in snuff there's wit" : but I found that, in spending half a morning with a pipe in the mouth, a cup of coffee on the table, and my canine friends with their sonse faces yawning by my side, I regretted less the loss of a few idle hours, while occupied with the consideration of those important objects which your Society is endeavouring to accomplish. So that, patting the bousie head of old Pup or the silky flanks of poor Posck ; I felt entitled to the benefit of the Horatian maxim :

Omne tulit punctum qui miscuit utile dulci,
and proceeded, amidst the sweet fumes of Oriental tobacco, to consider the various subjects which are treated of, I fear with too much precipitation, in the following pages. And, frequently, when my merry little poodle Zante wagged his tail, I said, "Hold still, my good dog, I am pleading your cause, in the Court of Conscience, and arraigning the miscreant man before the Tribunal of Public Opinion."

I mention this anecdote, because it may be of use to others, whose minds are always on the stretch and capable of continued action, to take the hint, and learn to employ many odds and ends of time to advantage which might otherwise be wasted. I am acquainted with a learned barrister, in high practice, who has recently produced some able works, and who, I believe, owes his best productions to a habit of devoting half an hour, each morning, to meditation on the subject of his various treatises. Besides, this custom excludes bad thoughts ; and as, all occupations, whether legal, scientific or military, must have interludes of change, it is better to acquire habits of useful recreation than to indulge in others of injurious tendency. By this means we turn our very leisure hours to profit, and extract honey, while we are smelling flowers. If all the members of your Society would agree never to sit down

to a bottle of wine, without doing, while they were drinking it, something for your advancement, on pain of forfeiting a half year's subscription, they would ensure you a great benefit either one way or the other.

I recommend also the custom of meditating, while taking exercise out of doors : as natural objects exist without number abroad capable of furnishing useful reflections. Coming home from one of my early twilight rambles with my friend Loski, this summer, a reflection was suggested by the surrounding scenery, quite à propos to the subject at present before us. It was a beautiful morning, and so early, that the village cocks were still counting the night watches to their feathered mates : ducks, geese, and other poultry were issuing forth and making their way to the ponds in long rows, and, as if conscious that "*cantando minus via laedit*", were hissing and quackling on their road. Large flights of pigeons, already sallied forth from the dovecotes, were feeding in the fields, where the useful cow and the noble horse were beginning respectively to moow and to neigh, in concert with the jingling of the harnessbells and ploughchains; the donkey was already loaded with vegetables, for market, and tamely submitting to the most savage kicks and cuffs from the peasant girls who drove him to town. From the side of the sloping hills to the north the lowing herds were already in concert with the bleating flocks who, issuing from their lodges, covered the green plains below with their white fleeces, like drops of snow just fallen on an emerald lawn. I looked around and wondered at the power of domestication ; while, for the moment at least, the whistle of the lively skylark and the crows hoarse cry were drowned in the household melody ; and the choral grove thrilling with myriads of songsters was inaudible among the noises of the tame animals that issued from the farm, where the ass, who had so many ungrateful brothers in the kitchen, brayed aloud ; and the watch dog, perpetual memento of his master's ingratitude and brutality, still bayed the waning moon. Among all these various sounds, that of the human voice alone was, as it always

has been, ungrateful to my ears; for, whenever it broke through the general murmur, it came, like the herald of oppression, to announce that the tyrant was in the field. I could not, however, avoid the reflection, that since so many animals were contributing in various ways to our comforts, we, in our turn, were bound to do something for them, by the law of reciprocity; whereas, in general, the lamentable fact was that there exists scarcely an animal in the creation, however innocent or useful, from the negro and the buffalo, in the plantation of the rich Indian, to the silkworm and the bee, in the poor man's cottage garden, from whom human brutes, miscalling themselves Christians, did not exact unrequited labour, or, what is worse, a life of toil too frequently rewarded in the end, with insult, cruelty, and murder. There seemed therefore to me such an imperious call for the interference of Societies like yours, in behalf of oppressed animals, that I deemed it expedient and right to contribute my quota, however small, towards its advancement.

You will perceive that I have taken a wide range of enquiry, beginning with a metaphysical view of the Animal Kingdom, and extending my consideration thereof, from that which we actually know of it, to that which we are warranted by the soundest analogy in conjecturing. I have endeavoured in the first section to shew what important philosophical conclusions we are capable of coming to, if, disabusing our minds of the preoccupations of fanaticism and the idle tales of the nursery, we will, take a wide survey of Nature, and employ our faculties in the examination of her moral and physical laws, unbiassed by vulgar prejudice, because conscious of superiour knowledge, and fearless of opposition, so long as we feel that our cause is a just one.

In the second section I have discussed the most important practical part of the enquiry, and shewn what essential changes must be made in the education of man, before other animals can enjoy their just rights, and society benefit by the amended condition of both.

In the third section I have, in particular, recommended the

institution of Canine Foundling Hospitals ; like those which in India exist on a large scale for animals in general. For it is a sad reflection that we, who boast so much of the civilisation of the West of Europe, should be behind our Eastern neighbours in any institutions of humanity.

In the subsequent sections will be found a large mass of miscellaneous matter seldom, if ever, before placed in the same point of view, and illustrated by numerous anecdotes.

The task would have been by no means unpleasing, had I been better capable of performing it. A great satisfaction attends the foundation of any useful institution ; which you must have already felt : if we analyse this pleasure, we shall find it to consist in the conscious exercise of power for a permanent good. And in this respect moral have a great advantage over physical institutions, from their greater durability and more extensive influence : half a century suffices to lower the sinewy strength of Hercules to a level with that of a baby ; and the beauty of Venus, when a few years have reduced her to ashes, is not distinguishable from the remains of little Hunchback of Bagdad whose ugliness is so well described in the Arabian Nights. But the moral character of Socrates or Confucius is as fresh to day as it was two thousand years ago. A similar fate attends the strongest buildings : the great cities which once ornamented the East are now no more ; and, though some ancient pyramids, from their particular form, have survived the fall of others, they are all hastening to decay, and will sink into oblivion long before the names of their founders. But the moral philosophy of Horace and of Seneca is a monument of incomparable durability which no tempest of the passions has been able to overthrow, nor action of the elements to pulverize. The mighty temple of Jerusalem is fallen to ruins ; but the code of morals which sprang from the humble stall of the ox and the ass in Bethlehem gathers strength with years, and is refreshing the whole surface of the earth with its wholesome doctrines. According to the consoling view offered by Religion, this moral influence is of still higher importance : for, there, he who

sows a good seed in the mind of man, causes a plant to take root in the human heart, whose branches penetrate the skies and bear their fruits in Heaven. I trust therefore that you will long live to enjoy the consciousness of being an active disseminator of useful opinions, and that the Society will flourish under your auspices, like the palms of Jericho, and will spread abroad as the cedar trees of Lebanon; and that when at length the cypress and the yew shall overshadow your urn, the place of your repose will not be desecrated, as is too often the case, by the profane scrawl of the courteous lapidary; but that a dog of marble on one side and a horse of adamant on the other will testify to posterity that one among the sons of men was found, who preached morality without cant, exercised charity without distinction and practised virtue unstained by any mercenary view of selfish reward.

As, therefore, you are President of the *Animals Friend Society*, certainly the most truly benevolent and charitable that this age, distinguished for its humane institutions, has produced; and, as you enjoy the conscious satisfaction of having been the principal instrument of its foundation; so I have selected you as the properest person to whom I could dedicate these observations, together with such reflections on the best mode of improving the animal world, as have occurred to my mind during the necessary meditations that I have made on this subject. And I have done so, because I felt that, with your superior powers of combination and more extended influence over the opinions of society, you might be able to make a better use of my experience and suggestions than almost any other person. Our acquaintance, I remember, began above twenty eight years ago; for it was in the summer of 1810, and I believe on Monday the 18th of June, that I first quaffed the Wassail Bowl of Hospitality with you and your brother Benjamin, at Walthamstow: we might then be said to be

— Studiis florentes ignobilis ôti.

But I recollect that, at that early period of life when all the physical sciences rise, like dazzling stars, one after another, on

the horizon of the young mind, I had already begun to turn my attention to enquiries of a metaphysical nature; and, discarding the prejudices from which the best education is never exempt, to call in question the validity of many opinions which the world in general entertain. Among other things my attention was forcibly drawn to the power which animals evidently possess of comparing their ideas in such a manner as to enable them to reason; and I consequently soon detected the fallacy of those gratuitous distinctions which proud and selfish human beings have attempted to draw, in their own favour, between themselves and other brutes, with an interested view of benefiting by a fictitious disparagement of the qualities and consequently of the rights of their fellow animals.

Since the period I alluded to, I have been perpetually occupied, more or less, with the study of natural history; and have improved my knowledge of the mental powers, vulgarly called instincts, of animals by a constant attention to their habits compared with the peculiarities of their cerebral organization. I wish to invite you also to participate in these studies; as they will furnish you with additional arguments for promoting the comforts of animals, founded on a more minute acquaintance with their minds; and with the similarity that exists between their intelligence and passions and those of our own species.

My father used to say that the surest criterion of a good man was kindness towards animals: it being of all other ostensible virtues the least open to suspicion of hypocrisy. And I believe he was right: for I never knew a man endowed in a high degree with this amiable propensity, even if his conduct were reproachable in other respects, who did not possess redeeming qualities enough to render him an estimable friend and member of society. On the other hand, I have always ascribed the apparent virtues of men who have been wanting in such humanity, to interested dissimulation. The truth of this observation will appear more evident when we come to treat of education.

You will perceive that, among the supplementary additions

appended to those sheets, I have recommended the abolition of all noxious playthings and books, from the nursery ; and the substitution of others which are capable of aiding your Society, by establishing useful and humane associations in young minds. The pretty story of the Children in the Wood has saved the Robin Redbreast from much persecution, and he has consequently become one of our most familiar visitants in England in winter. But on the Continent he is by no means a domestic bird ; and it is even a rare thing in France Belgium and Germany to see a Robin except in the woods. The old story of Whittington, whose return as lord Mayor of London is still told to the tune of the twelve bells of St. Michaels in Cornhill, may have done something also to protect the cat ; and we cannot avoid ascribing in some measure the protection afforded to ravens to their having fed Elisha in the wilderness. How much more therefore should the conduct of the dogs of the Convent of St. Bernard have secured to that animal a token of human gratitude. Carry yourself in imagination to the summits of that frozen mountain, where Faith Hope and Charity have inscribed, on a tablet of eternal ice, the motto of the Christian ascetic, *NITOR IN ADVERSUM*. Behold there the convent of hospitable monks, cased in snows that never dissolve, offering an asylum to the lost pilgrim, who is conducted along his perilous path by the trusty dog ; and then, turning to the bad usage which this animal receives in safer regions below, ask yourself whether man deserves such a guide ?

Fancy yourself a benighted traveller in these deserted passes ; the sun, already set, no longer gilds the peaks of the Alps ; Evening spreads her grey hood over a wide ocean of glaciers, and at length Night falls, while you are still in the frozen mazes of the tracts of the ibex, surrounded with no habitations but the mountain chambers of the marmot, or the nests of the eagle ; while the owl breaks the dreadful silence, and the wolves howl responsive, in the valleys beneath. You now think of home and all its endearments, and trace your life from the sweet recollections of infancy, coloured by the obscure prism

of memory, to the very period of present peril : perhaps, the dying sound of the Curfew floating on a stray breeze may strike your ears ; or your sight may be tantalized by the faint glimmer of a distant wicker light shed from some herdsman's cabin too far off to be hailed ! What is now to be done ? your mule, had he the wings of Pegasus, would not know which way to fly ; and Tray who trots after you with your bundle knows as little of his way as you do ! What, then, I ask, must be your sensations, in this whirlpool of danger, on seeing the fine intelligent dogs of the convent approach, instructed as they are in the art of conducting you to a retreat among the sons of Charity ? How much, when at length housed for the night, among the monks in their cowls and mantles, round the blazing monastery fire, you must praise the sagacity of such an animal as the dog, and acknowledge his preeminent title to the protection and gratitude of man !

One thing has always struck me as very remarkable in the history of human paradox, namely, that man should always have been found the persecutor and oppressor of the dog, when at the same time the language of poetry and romance no less than positive history tells the comforts which the faithful dog has conferred on man. Notwithstanding every age and country has produced tales of canine attachment, and has recorded both in prose and verse a reciprocity of real or pretended affection between the dog and his master ; yet we find no animal treated by the thoughtless part of mankind with more barbarity. If this circumstance depends on the great inequality among the virtues of men, and shews that society, wherein the more the virtuous are elevated the more the vicious are debased, is like the tall trees :

*Aesculus in primis quæ quantum vertice in auras
Aetherias tantum radice in Tartara tendit.*

Then it surely behoves those who derive authority from education to instruct those who owe brutality to ignorance, on a subject of high importance to the consistency of the human character. Allow me to take a few examples, in order to prove,

to the classic reader at least, how strangely the voice of popular eulogy belies vulgar practice in respect to dogs; and at the same time to recommend, henceforth and for ever, the disuse of all such proverbial phrases, as *using a person like a dog*; which is a sort of misnomer, and implies that dogs ought to be worse used than men. For language, as the vehicle of thought, ought to be purified, as the age advances, since it is influential on opinions and consequently on actions. For the present, let me observe that history and poetry declare, at every page, the pleasure that all good men have taken in an animal whose fidelity is proof against bribes, and whose attachment is not to be shaken by absence, rivalry or even by illtreatment.

When the lorn votarist in palmers weeds makes a dangerous and irksome pilgrimage, his faithful dog accompanies him and solaces his lonely hours: when the wounded warrior lies on the deserted field, his dog, alone fearless of danger, stays with him and licks his wounds, while his human companions scamper off to save their own lives. When the victim of justice is sent to prison, his dog goes with him and quits the fields of liberty, to dwell with his old master in a dungeon. The Vestal fears no diminution of divine love in giving a portion of pure attachment to her dog; and the hermit, in refusing all the dangerous consolations of humanity, accepts gladly the companionship of his honest dog in whose benevolent eyes he beholds an encouraging scintillation of the divine charity, and from whose fidelity his own perseverance in the cause of Heaven is strengthened.

But, above all, we see the reciprocal attachment, between the dog and the master shewn, when the traveller returns, after years of absence, to his native home. I will pass over the stories of ancient Greece and Rome; where poor old Argus lived just to greet Ulysses, or where Hylax barking in the threshold announced the return of Daphnis. Let us take examples in our own times; and every good man's experience will furnish one, who knows the pleasure, after long wandering from his native land, of first hearing the old house dogs honest bark

as he passes through his paternal fields and approaches the habitation of his family. When he enters the door how contrasted are the caresses of Fangs to the suspicious embraces of relations, and the courteous grimaces of hireling attendants. The dog, during the master's absence, has refused his wonted food, and all other consolations, and has scarcely been kept alive on a scanty morsel, to greet his patron home. But his dearest relatives have sought the solace of other friends : and his servants have revelled in his absence ! When I have come home myself on such occasions, the voice of my old dog has been to my ears the music of returning comfort : and, discarding the salutations of the family, I have rushed pass them all, lest I should disappoint his pleasure in first meeting me. Impressed with these sentiments I have laid great stress on the duty which we owe to this faithful animal ; and have recommended you to open a subscription for the erection of public places of resort for poor half frozen and hungry dogs who ramble about our streets in winter. These dogs are of the greatest use in summer in picking up and eating offals that would otherwise infect the air. In warm climates they perform the same useful part in cities that vultures do in plains : they ought therefore to have protection in cold weather. For in that inclement season the foxes have holes and the birds have nests, but often this trusty servant of man hath not where to lay his head.

You will observe here that, situated as man is with respect to the domestic animals that surround him, and to the wild ones which either contribute to his comforts or to his annoyance, his advancement in happiness must in some measure run parallel with theirs. I have therefore considered them both together, in these pages, as constituting a common object of solicitude. I shall now conclude by expressing a hope, that, in consideration of the great importance of the object before us, you will excuse this imperfect attempt of mine to contribute to its further elucidation. For I am conscious that I am addressing men greatly my superiors in humanity, piety, and knowledge of the subject. In one thing, however, I might venture, if it were necessary,

to recommend my own example to your imitation; when I counsel you, since you will meet with some objections to your Society, on the part of weak people, to hold in deserved contempt the prejudices of the baser part of mankind; to bid defiance to interested opposition; and, conscious that sound reason and humanity are on your side, to meet obstacles with commensurate courage, and augment all your supernumerary energies, in so good a cause, in direct proportion to the powers that may oppose them.

With these sentiments I have the honour to
remain your most obedient servant.

T. FORSTER.

Schaerbeck, December 26th, 1838.



WHAT HAVE WE DONE THAT WE SHOULD BE SKINNED ALIVE?

Preliminary Inquiry whether the actual Condition of the Animal Kingdom, combined with what we perceive of Natural Retributive Justice, may not assist us in acquiring Knowledge of Providence and a Future Life, in a greater degree than any of the physical Sciences examined in the "Bridgewater Treatises."

It may be asked whether modern philosophical investigations, which tend to overthrow superstitious and narrow views of religion, lead to the generation of universal doubt, or whether they do not rather induce us, after having dispensed with some old prejudices, to entertain new and enlarged views of futurity. To this question I should be disposed to reply that, inasmuch as all deep investigations tend to expose the imperfection of individual judgment, they have a tendency, at the same time, to lead us to rely on collective wisdom, and to place a wholesome confidence in doctrines which, under numerous figures, have been delivered down to us by successive generations of sage philosophers. The first fable we read in one of the oldest records seems to me to have a signification very applicable to the conduct of minute philosophers when inquiring after truth. The serpent of carnal and forbidden passions tempts the primitive mind, with the comely fruit of metaphysical philosophy, to seek for knowledge above the reach of finite capacities, with a view of overthrowing obedience to the simple law of the Creator : and the consequence is the fall of all available intelligence, or, in other words, destruction of the human understanding ; and the evil thus caused can only be repaired by entering the school of instruction as little children. Ancient emblems, metaphors and proverbs are the best of all guides, and the study of them and of etymology, which will assist us much in the knowledge thereof, is, of all other means, the surest way to dispel prejudice and to attain to a knowledge of truth.

Engaged as I have been in the pursuit of science during my whole life, it has fallen to my lot to observe that, in following every branch of physical knowledge to its source, we are soon lost in metaphysical questions utterly out of the reach of our natural powers. Every mechanical improvement of science only enhances this difficulty : the microscope exhibits myriads of minute beings, of whose existence we had previously no idea ;

a single drop of water, or a grain of sand, contains nations of insect belligerents arranged, like men, in battle array against one another, and evidently exerting their combined efforts with as much consistency of purpose as that which, on a larger scale, directed the battles of Actium, of Marathon, or of Waterloo. These diminutive creatures are also the contrivers of stratagems before which the Trojan horse vanishes in insignificance; and they erect bulwarks against their enemies as strong and ingenious as the sevenfold fortress of Ecbatana or the colossal wall of China. Size is only a relative term, and a moment's reflection on the fact that between the finite and the infinite there exists no proportion, must convince us that the gyrations of the wheel animalcula enclose spaces as large and important, in the eyes of the Author of boundless creation, as the circle described by the orbit of Uranus, or the perpetually augmented area generated by a comet moving in a parabolic orbit and therefore losing itself for ever in the regions of endless space. This reflection, into which I am insensibly drawn, leads to one which may be called its counterpart: from things infinitely small, I am induced to meditate on things immeasurably great, which consideration takes me at once away from the minutiae of the insect world and the use of the microscope employed by the entomologist, and brings to my mind another mode of using convex and polished glasses, whereby the astronomer penetrates into the remote regions of the sky, and, beholding the diversified mechanism of numberless systems of stars in distant parts of the universe, becomes acquainted with the process of worldmaking, and traces the progress of solar and sidereal systems, from the first spherical concentration of light in a nebula to the perfect organization of a system of sun and planets! Milky nebulosities, clusters, groups, and all other arrangements of stars are, as it were, evidences of a creative *nisus* proceeding from chaos to perfection; while the change of colour and eventual loss of other stars point to a counterpart process of destruction. Sirius and Lyra may be at present what Betelgeus and Aldebaran were fifty thousand years ago; all may be hastening, through the several stages of a dull rubescence and diminished lustre and heat, in common with our own sun, to eventual resolution into the infinitesimal atoms, if such there be, which constitute the material substratum of the universe, operated on by an eternal principle of change. Viewing the endless variety of forms and colours which the living surface

of our own earth exhibits, analogy necessarily obliges us not only to ascribe similar varieties to other planets similarly formed, but we are moreover forced to admit a law of variation in the orders of beings that inhabit other systems of stars, which shall correspond to their respective magnitude, distances and modes of revolution. Whether, in the continual generation of living animals, new beings are perpetually created, or whether the original number of individual minds are progressing through different bodies towards perfection, and approximating for ever to the Creator, like the asymptote to the hyperbola, there is, at all events, an universal spread of living creatures; and the profound and astonishing question which we are led to ask, while we speculate on their possible infinite variety of forms throughout space, is, Where this being ends?! or, whether infinite space is filled with eternal matter? Here again the mind is lost, and the maxima as well as the minima of creation evade human sagacity, and prove that the mean understanding of man is limited within a very narrow compass! If from the consideration of space we proceed to reflect on time, similar difficulties will present themselves. Many of the stars which we see are so far from us that their light would require thousands of years to arrive at the earth; so that their actual appearance in the heavens only proves that they had an existence there at a period perhaps of many thousand years ago! Neither time nor space, however we may suppose them extended, can bear any calculable proportion to infinity! They seem to be elementary forms of the understanding, adapted to our present existence; but a dose of opium has apparently destroyed their equilibrium, and has been known to make a person dream of a series of events, in one single moment of imperfect sleep, which would have required a long series of years and an extensive country for their completion in real life. The recollection of this fact naturally brings us to the investigation of the means by which we acquire positive knowledge when we are awake; and we ask by what criterion we can distinguish it from the phantoms of sleep? After we have been exhausting our minds with the stupendous contemplation of universal entity, and when in a state of weariness which naturally follows it, the question will often suddenly occur to us, What is matter? All that we are actually conscious of is sensation under some form or other. Even if we admit at once the validity of waking sensations, we cannot avoid remarking that the same object which, viewed under one angle, seems to be a

globe or a tree, appears, when seen under another, to be quite a different thing ; it becomes an almost imperceptible point, when the angle is acuminated by distance, or, on the other hand, appears as a confused and indistinct mass, if the angle be rendered too obtuse by proximity. What is the object therefore in reality ? The laws of optics can explain the matter only on the admission of certain unproved conditions ; they lead us directly to the laws of cerebral organization. But while we think, by the labours of the scalpel, to explain all the phenomena, in our system of phrenology, we find on reflection that the brain and its organs themselves are only objects of perception, and have no higher claims to reality than other modes of sensation. In this void, in which we are left while pursuing science home to its remotest fountain, we ask ourselves whether we have not eaten of the forbidden tree of knowledge which brings destruction to the life of intelligence ? We find that every thing resolves itself into an act of faith. We must first believe the announcement made by the *Λογος ἐν ἀρχῇ* to every being who enters into the world, ΕΓΩ ΕΙΜΙ 'Ο ΕΙΜΙ, *I am that I am* ; when, referring the sensations, of which we are conscious, to external and continuously existing causes having an exact correspondence with their effects, and the whole to the Deity, as a first and final cause, we become conscious of a certain satisfaction of mind which attends this belief in the world and its author : we also find that we can then use the objects of sense with advantage. The rules laid down by the collective wisdom of our ancestors, in the construction and discipline of the primitive Christian church, however obscurely its doctrines may be veiled in emblematical figures, have been nevertheless well calculated to uphold healthiness of intellect, and to maintain in due order the body, mind and estate of man. Entertained with liberal instead of narrow views, the Christian philosophy, which embodies the essence of the Egyptian and Indian, will be found to be the generating principle of social organization, as well as the protectress of sanity of individual mind : it teaches us to regard the physical sciences as the lawful fruits in the garden of our intellectual Paradise, and illdirected metaphysics as the poisonous berries of the forbidden tree. Discarding all the contracted views and contradictory jargon of sectarian religionists, as well as the hypotheses of physical theorists, as involving palpable absurdities, the philosopher, tired of useless researches, reposes at last on the ancient doctrine,

and looking upon all the sciences as rays of light emanating from central unity, learns to resolve every phenomenon into an immediate effect of the Divine volition, and to acknowledge the present power of God in all the works of the creation.

But the mere belief, however strong, in God does not include the expectation of future life, which requires other arguments to prove it. The love of existence and the intensity with which men have always hoped for its perpetuity in another state, when this our perishable body shall be no more, have in every age prompted philosophers to discover arguments in its favour; in the present day these are very badly drawn from physical sciences, instead of being derived from the consideration of certain moral phenomena and supernatural effects, as was the practice of the ancients : Cicero's book *De Natura Deorum* beats out and out all the modern physical theologies ; Plato reasons better than Locke, and there is more argument in Plutarch and Seneca than in all the recent treatises on religion.

All who have read those essays which are called the Bridgewater Treatises must soon have become acquainted with the object of them, namely, to show in what respect and to what extent the study of each particular science can be made to support the doctrine of futurity, or, in other words, another state of existence, after this short and uncertain span of life shall be finished : for, whatever may be said about Divine Providence, natural religion, and so forth, it is obvious to all who know the principles of human actions and the nature of human hopes, that the real object of all these and the like enquiries is to satisfy ourselves and others, if possible, of the reality of those visions of eternal enjoyment which are mixed up with all the stories of ancient mythology, and are the animating sparks of all systems of religious obligation. Divested of this hope, men would have troubled themselves very little about the Author of Nature, but would rather have given their exclusive attention to her effects, with a view of multiplying the means of actual enjoyment. It is the question TO BE OR NOT TO BE which occupies the minds of men ; and, while the anticipation of possible annihilation damps their energies, saps their morality, and renders them melancholy, the opposite view of things, which promises a future state of existence, even if coupled with the probability of a certain proportion of pain, excites men to action, consoles them under affliction, and gives a tone to human society.

Of all the modes of viewing futurity, the most useful is that of regarding it as a state of retribution in which every action, performed in this life, will be fully rewarded. A perfect confidence in this doctrine, and such as mere superficial views of nature can never produce, has always been regarded as the only sure basis of individual and social happiness. From these considerations we may see why faith has always been regarded as so necessary to hope, and the latter to charity. It is proposed in the Treatises to which I have made allusion to consider the existence of an eternal Divine Providence and a system of religious obligation, including the doctrine of future retribution ; and to examine how far we can derive from our knowledge of the several natural sciences a proof or a confirmation of that doctrine.

I consider one of the great defects in the arrangement of the Bridgewater Treatises to be the mode in which the inquiry is divided. By allotting to each individual an investigation founded solely on the particular branch of science that he has studied, an error is liable to occur, which consists in the writer's being actuated by a sort of *esprit de métier* ; such as might induce a glazier, in case of a siege, to advise a fortification of glass. We actually find, among the Bridgewater advocates, a clergyman classing among natural influences, electric, galvanic, or divine does not appear, the power of the *tactus episcopalis* exerted on the heads of children in the formal ceremony called confirmation !

All minds are differently organized ; and, therefore, we may expect, from all men, somewhat different views of the same things : from all such different views taken collectively we may approach to the acquisition of a truth, by a process similar to that, in arithmetic, in which we divide the sum of a series of unequal quantities by their number, in order to come at the mean result. But I contend that, in confining each individual to some one science, and that too, the one on which his mind is most habitually, and, if I may so say, mechanically occupied, we narrow the sphere of his judgment, and render his views partial, thereby depriving ourselves of the full range of his natural ability, which would be greatly enlarged by suffering him to draw his proofs of the object of research not merely from his own favourite science, but from all the others with which he had any tolerable acquaintance : for, on the supposition that each writer had something peculiar in the nature of his mind,

from which some singular aid might be derived, it would follow that such aid would be the more available in proportion to the number of sources from which the individual affording it could derive his information. All who understand the power of combination must see at once how the study of one science will assist us in the pursuit of others, particularly where they all emanate from certain common principles; where it is proposed therefore to any individual, to exhibit the proofs of a common creator of all the sciences, it seems most imperatively necessary that his inquiries should not be confined to any one branch of knowledge in particular.

All I can pretend to do in these pages, is to present to the reader the reflections on the doctrine in question which have arisen in my mind, after the study of the several sciences which it has been my lot to cultivate more or less during my early life, particularly natural history; and to show in how comparatively small a degree, according to my view, such studies can be made subservient to its support.

I consider, however, the most valuable part of these treatises, if value there be in them, to consist in the numerous references to the works and opinions of authors which are subjoined. I may observe here that the observations contained in these pages were written at different times in my life, after the pursuit of each science respectively, and were collected afterwards together with a view of ascertaining, if possible, whether, from the study of the different branches of knowledge, arguments could be drawn in favour of the one doctrine of Providence and Future Life, which should be found to agree harmoniously with each other; thus bringing the most diversified researches which occupied the periphery of the circle of sciences, to bear on a single point in the centre.

The consideration of physiology will not help us much to arrive at any certain conclusion either in religion or moral science, as I have already shewn in a work entitled *Somatopsychonologia*, published in defence of Mr. Lawrence's Lectures in the year 1823.

The only thing which can be directly inferred from our actual knowledge of the animal machine is the apparent probability that the mind is of such a nature that it can outlive the body, which in fact it has actually survived even in this life; for, while the bodily parts have been gradually changed by absorption, the memory has remained unimpaired, and we recollect in old age, with peculiar vividness and pleasure, the

scenes of our childhood which must have been originally viewed in an infantine sensorium long ago supplanted by a successively enlarged nervous system and the more perfect organs of mature life. But here we can arrive at no satisfactory conclusion, because we cannot be quite certain whether or not any refined portion of our material fabric in the brain may not remain unchanged through all the vicissitudes which the grosser matter undergoes. A very curious circumstance, which shews the dependence of our memory of early ideas on the actual condition of bodily organs, occurred some time ago in London. A Welchman fell from the boom of a vessel and impinged on his head, the consequence of which was a severe concussion of the brain; in proportion as the patient recovered, he recollected his early and forgot his recent mental impressions, could speak only in Welch, his maternal tongue, and remembered only scenes of his boyhood : however, as the cure became more perfect, he regained by degrees his English speech and the rest of his stock of knowledge more recently acquired. Although too much stress ought, perhaps, not to be laid on single cases, yet this must at all events be regarded as a striking example of the dependence of the memory of past events on the particular condition of present organization. This and numerous other instances which I could cite tend to prove the intimate connection of what are called body and mind with each other; or, in other words, they show the uniform necessity of a healthy action of corporeal organs to the performance of all the functions of life, whether they be such as we choose to call automatic, animal, or mental. Nor does it appear to me that any conclusions can be drawn therefrom, except the humiliating one that we are perfectly ignorant of the nature of the causes of numerous effects which are themselves but imperfectly perceived. When we dive into ontology, we find that we are only proving to ourselves the imperfect means which our cerebral organs afford us of examining their own nature; and consequently that the knowledge, of which these organs are the instruments, is itself imperfect, and the greatest part of our pretended science vanity. In proportion as we extend our enquiries into the minutiae of phrenology, this humiliating reflection recurs in its greatest strength; all we know of the external world is derived from sensations of which we are apparently conscious, by means of organs; and these organs themselves, as far as we know anything about them, are also sensations!

In all the branches of science which spring out of physiology we find the same uncertainty. In medicine the first thing which strikes a reflecting mind is its equivocal and empirical character. Remedies and nostrums palmed off by the quack on the ignoramus, to the full amount of his gullibility, change their medicinal properties every eight or ten years; and, while physicians flatter themselves that they have eradicated some diseases and diminished the force of others, a change of atmosphere arrives, whose qualities are unknown, and brings with it the most fearful visitations of the very identical pestilence which was considered as lost, and, in spite of every effort of the healing art to mollify the predisponent causes, rages with the most fearful violence, and proves the superior power of the atmospherical excitant to that of any of the remedies employed against it. The plague, the smallpox and the cholera afford some striking examples of this fact: they teach us to undervalue nosological jargon and to despise medical empiricism. They turn our enquiries from specifics, now proved useless, to general principles: we ask who has deserved, not who is predisposed to pestilence; and, reverting to old maxims of morality, we learn the value of temperance, purity and moral resignation.

If we descend to the consideration of dreams, on which much stress has been laid by those who vainly consider them as affording proofs of the independency of mind, we shall find in their history, in as far as it is physiological at least, nothing to help us on in our enquiry; for dreams are clearly cerebral phenomena, and take place in consequence of the irregular and often morbid activity of the sensorium, which is endowed with a power of combining recollected images and thoughts under novel forms, which during sleep the mind mistakes for objects of perception. The only thing of a remarkable nature about dreams, is their strange apparent relation to future events, of which they seem at times to be forerunners, employed as it were to give us notice of what is about to happen, either directly or obscurely; in the latter case, they require interpretation, and the art of decyphering their enigmatical signs has been a trade time out of mind among the Oriental nations.

But whatever might be inferred from dreams, it must apply to animals as well as to man; for they, dogs in particular, dream much, and even become at times imperfect somnambulists.

Second sight, too, as it is called, relates to dying animals

as well as to dying men. Before the death of my late favourite dog Shags, I thought that I saw him very distinctly cross the drawing room at night ; although I ascertained that he was really lying all the time on his pillows, and that he never once moved from them *. The truth, in all cases of this kind, seems to be that the external form of the party, about whose declining health we are anxious, haunts the imagination, which, under particular conditions of the nervous system, is liable to produce corresponding hallucinations, both sleeping and waking. Physiology, then, including phrenology, pathology, and the whole history of dreams, serves only to prove how closely animals resemble men in all particulars of health and disease; but the knowledge of these branches of science tends in no degree to illustrate and confirm our usually received opinions of Providence and future life ; indeed, it must rather weaken our belief in the latter, unless we include all other animals in one general scheme of future happiness. What I have said of physiology in general applies with special force to every branch of natural history in particular; nor can I perceive that, by the physicotheological treatises written on this subject, we have gained any new examples of apparent contrivance, in the construction of the universe, which no rational person ever before questioned, judging from those obvious instances of providential design which, without being sought after, obtrude themselves on our daily notice, and insensibly superinduce in our minds the notion of a supreme intelligence as the Author of Nature.

Let us take a cursory survey of other sciences, and we shall find that their records are quite as barren of any evidence of the validity of religion and of our hopes of futurity as I have shown physiology to be. Questions arise in every branch of knowledge, whenever we extend our enquiries beyond mere phenomena, which soon bring us to a nonplus and prove the futility of minute investigations. In mathematics, we are forced to build all our logic on axioms of which we have no proof whatever beyond the conscious assent of our minds to their apparently incontrovertible postulata. In chemistry, of which the theories are changed at least once in every five years, we are forced to assume unproved principles, either to treat of effects of which the material causes are totally inconceivable ; or else, in admitting the atomic theory, to assume the unchanged existence of indivisible particles as the

* See my *Eulogy of Shags* and *Medical Report*.

ultimate forms of matter ; while, at the same time, we cannot conceive any thing so small that it should not be capable of division. To admit that what we had pronounced to be the smallest thing were susceptible of further comminution, would involve us in the absurdity of considering the whole of a thing as equal to a fraction, and would destroy at once all our present notions of size, proportion and arithmetic *.

So far from thinking that the study of the physical sciences tends to promote religion, I have always remarked that sciences have this tendency in direct proportion as they are metaphysical. It is from the philosophical views which we may take of the animal kingdom, and not on its mere detailed natural history, that any inferences can be drawn in favour of a divine superintendence ; and no argument appears to me stronger than this, that, if God be all powerful, benevolent and of supreme wisdom, which no theologian doubts, it follows as a necessary corollary that he will eventually render all his creatures happy ; although it may be a part of his plan that they should be endowed with a free will of a doubtful character, should act erroneously, and should pass through the fire of penitential purgation, in their passage to paradise.

There is one science which, though it does not prove the free will of the creature, shows that our power of doing right or wrong, has always been the doctrine of the sages, and is in unison with the common sense of mankind : philology has proved, that all words expressive of goodness and rectitude, signify originally *direction*, and therefore imply a director ; and that all words expressive of evil, refer to the power of voluntarily quitting the directed path. Let me take some examples of etymology, which we may regard as the genealogy of human ideas, or the pedigree of language. This is the best way of arriving at truth, which word will engage our attention as the first in this enquiry.

TRUTH is the corrupted past participle of the Saxon and English verb *to trow* or believe, and signifies Troth or Belief, that which one troweth.

But the question whether any particular truth, or, in other words, any particular sensation, be the result of a corresponding external and continuously existing object, showing itself to the

* There are some curious observations on numerical series in Mr. Babbage's Ninth Bridgewater Treatise, to which I would fain refer the reader : it is certainly the best of those Treatises. But I confess that no one of them, nor the whole of them together, afford to my mind one additional argument in favour of the doctrine which they are intended to support.

mind through the intervention of the sensorium ; or whether it be an illusive sensation, produced by the imaginative faculty of the sensorium itself, must be determined by the consent of other people, that is, referred to authority.

Now, to make this argument perfect, I must observe that there are as many warps of individual judgment as there are illusions of particular fancy, and they are likewise more subtle and obstinate, from the greater bias given to them by the selfish passions : so that any great moral proposition of an extraordinary kind, as well as any unusual vision, must be tried by authority ; which is perfect and decisive in proportion as the authors or judges assembled in council are numerous, various, sound, and intellectual. Authority then determines the external existence of an object, and the truth of a proposition, just in the same way, by proving that it is general and not particular truth, which is the only criterion I am acquainted with whereby we can try the validity of opinions. But even here a difficulty exists *in limine* ; for, though testimony may direct our judgment of truth, we must first be convinced of the existence of the witnesses.

REALITY, which comes, like *res*, from *reor*, signifies merely a thing *omnium reatu confirmata* ; that which is, *par excellence*, the universal belief.

VERITY, from *valde reor*, signifies the very thing or universal thinking, and implies that authority or consent from which emanates truth.

FALSEHOOD, which is opposed to Truth, comes from the same root as the verb to *fail* ; and corresponds to the Latin *falsus*, from *fallere*, to deceive. Both of them imply a deceiver or source of failure.

GOODNESS, from the verb *to gode*, the Saxon *godan*, signifying to drive or impel, is the condition of being guided, goded, or driven ; and implies a state of obedience to God the Almighty Guide, who, by his *laws* or rules *laid down* for us, impels us forward in the *straight path*, which we shall presently see to mean the *directed* path. *Good* or obedience is, therefore, opposed to *Evil* or rebellion. When we speak of the goodness of God, we mean only to transfer to him, in the highest degree, all those perfections which man, made in his image, would possess in a subordinate degree, if he were to be good.

RIGHT is the past participle of the verb *regere* to rule or to direct, being the same as *rectum* : and it implies a director. Parson Horne observes, that *straight* is a word of the same root

and meaning: so that to act right, is to do as we are directed, and implies conformity to guidance. Now there can, therefore, be no universal or absolute right but that which comes from the Omnipotent Director, to whom we are bound by RELIGION; a word derived from *religare* to bind, and used *par excellence*, for the greatest of all obligations.

JUSTICE comes from *jubere*, to command (*subauditur Deus*); so that a just man is one who does as God commands him, or who submits to authority. In Latin, *jussus* and *justus* have the same intrinsic meaning.

WRONG, the converse of right, comes from the Saxon verb *wringan*, and our verb *to wring*, and signifies wrung or swerved, turned away from the straight line of rectitude. The French *tort*, and the Italian *torto*, from *torquere*, to twist, have the same meaning.

HEAVEN signifies heaven, heaved, or lifted up, that is, *par excellence*, the place of ultimate exaltation: and this its etymology will explain how it happens to be applied to the starry welkin, as well as to the paradise of eternal glory.

MERIT, from *merere*, is what one deserves, and there are degrees of merit, in works of supererogation, to which degrees of reward are promised, *even as one star differs from another in glory*.

FAITH, a word which grammatically is a verbal noun, is derived of the third person singular of the Saxon *faegan*, *pangere*, to contract, or covenant: and it agrees with the Latin *fides*, from *fidere* to trust or confide; so that, when applied to the act between man and the Deity, it implies absolute or complete trust in the word of God, including the total resignation of the will. It is important that those who love to doubt and cavil, should consider well this meaning of the word, because it is so often confounded with mere belief, which is an involuntary act of the judgment.

DOUBT, from *duo*, is the opposite of faith, and implies hesitation between two opinions.

An act of hope is a solemn declaration that we firmly expect and desire the promises of God: the Latin word *spes* and the verb *sperare* have by root the same meaning as *spirare*, and signify *valde spirare* or *aspirare*, literally a sighing or breathing after something, and, when applied to religion, signify the powerful *aspiratio erga Deum*, our ultimate tendency and the end of our creation. An act of charity is a solemn protestation

of our love of God above all things, including the love of his creatures.

I will just mention a few more etymologies :

CHURCH is *aliquid Dominicum* : this etymology expresses, however, the character of the real Catholic Church, *the enclosure of the Lord*.

FATE, is from *fari*, and means something spoken. DESTINY, something destined : but both these words imply a universal speaker and designer ; so that a man's fate is God's word, or decree of judgment against him, either good or bad, as may be.

LOT, from the verb *to let*, a condition permitted by God.

LUCK, from *to look*, or foresee, the upshot of God's foresight, otherwise expressed by Providence, from *pro* and *videre* : when contrasted to prudence, which is providence applied to man, it means something obscurely sent us by the forecast of the Almighty discernment, but not foreseen by man.

FAULT, like false, is from *fallere*, to fail.

CHANCE, from *cadere*, implies the falling out of anything ; but it implies *falling from Heaven* or from God, and not simply human accident. Otherwise we could not say a thing fell out by chance, which would be equal to saying *it fell by falling*.

CANT, CHAUNT, and ACCENT, from *canere* ; just as SONG comes from the verb to sing.

HOOD, from *to hide*, or *shut in*, signifies a covering. A sisterhood is an enclosure of sisters. FLOCK is from *flecan*, *aggregare* : but I might multiply examples of such words without end. I shall now pass to some of more religious import.

ANGEL, from *αγγελειν*, to *send*, is a messenger of God, charged with or sent on the Divine commissions. GUARDIAN, from *regarder*, is an overlooker ; so that a guardian angel is an overlooking messenger, a word that answers very well to those holy spirits whom God in his mercy has sent to be our protectors.

AN ARCHANGEL is a higher order of messenger.

LORD, from *lordan*, to *lord* or overrule, signifies the *Ruler over all*.

SAINT, *Sanctus*, from *sancire*, is a holy person, sanctioned by God, and received into heaven for his or her merits.

BULL, from *βουλειαι*, an edict of the papal will, and used, *par excellence*, for the approval of any thing by the delegated viceroy of God.

WICKED comes from the old Saxon verb *wiccian*, *incantare* to enchant, and the word *witch* comes from the same verb, meaning an enchantress. Wicked (as opposed to good or divine direction) implies an enchantment from the devil. The word strongly supports a deep metaphysical doctrine, maintained by De la Mennais, and refers to the obscure but fearful doctrine of demoniacal obsession and possession.

Want of room prevents me from pursuing this enquiry : I shall therefore proceed with my reflections.

If we venture on metaphysics, we shall find, as I have already shewn, that the very being of matter will soon become questionable : since we can only infer its existence from the perceptions of certain qualities in bodies, which change at every varying angle under which they are viewed, and with every altered condition of our organs of sense.

Another very curious remark may be made, that we do not see objects in themselves, but only in their relation to our organs, so that every different organization confers on the mind which possesses it a different world. This is true of individuals of the same species ; but is still more striking when we consider this subject with reference to other species : an ephemera may seem to itself to live as long as a man does, and many insects may possess powers of bringing the external world into relations with their minds, of a nature wholly inconceivable to us. Various tribes of animals, too, may be endowed with feelings peculiar to them, and they may also, according to their ideas, have as wide and perfect a field of action as we have. The vicissitudes of good and evil apply to them as certainly as they do to us ; and, when we look metaphysically at their actual sufferings, we cannot help considering them as subjected to the same mechanical and physical and, for any thing we know, moral laws as ourselves. Their sufferings may be penitential ; and the philosopher who can reconcile the visiting the misdeeds of the parent on the offspring, which is obviously a law of human life, with the justice of omnipotent goodness, can as easily imagine that the pains of the brute creation have a similar origin : in fact, that both men and animals only suffer in order to fulfil the obligations of some general law of retribution, in which, for some past fault, the whole of the creation may be involved. The real difficulty in this question is the reconciling the free will of the creature, which is necessary to his moral responsibility, with the omniscience of the Creator,

without which we could not avoid the paradox of admitting that the Deity himself was limited in his power.

It seems to me that, of all other studies, that of the obvious moral law which I have called the principle of Retributive Justice, wherein animals are evidently included as well as men, has the greatest tendency to support the belief in Providence, and to uphold the almost universally cherished expectations of future rewards and punishments : for we see that, however necessary, in the present state of nature, destruction and pain may be as the principles calculated to counteract excessive reproduction, and to moderate injurious pleasure; yet the mischievous exercise of the lower faculties both in men and animals, whereby suffering is brought about, is sure to bring punishment on the head of those who use their faculties in this injurious way; so that though evil must come, wo will be to him who is the cause of it. There is something sacred in that which is useful as a means of good; and thus we see that, while the devouring wolf and the rapacious falcon have always been hunted down, and made to feel a measure of that persecution with which they have followed the lamb and the dove, the swallow tribe, by their utility, have secured to themselves a peaceful habitation under the roofs of human dwellings, even in the suburbs of the most populous cities :

Odimus accipitrem, quia semper vivit in armis,
Et pavidum solitos in pecus ire lupos.
At caret insidiis hominum, quia mitis, hirundo,
Quasque colat turres Chaonis ales habet.

The security which virtue and probity have in like manner conferred on men is also proverbial :

Integer vitæ scelerisque purus
Non eget Mauri jaculis neque arcu.

We see, too, that there is a principle in both man and beast that verifies the proverb *Qui captet capitur*, and which condemns the artificers of evil to get entangled and to perish in their own snares. If, among men,

Raro antecedentem scelestum
Deseruit pede poena duro ;

So also among inferior animals we find that the mischievous are the most obviously exposed to destruction. And it may be worth our while to consider whether the whole history of the condition and sufferings of the animal kingdom, affording, as it does, a remarkable parallel to the chronicle of human sorrows, may not be made subservient to yet higher purposes, by throwing additional light on the great principle of retribution, which, being obviously incomplete here, seems to point out to a supplementary future state of reward and punishment, which, from the actual preponderance of good in the world, we may conclude will eventually lead to a final restoration to happiness.

The above hypothesis, as the Catholic reader will immediately say, can apply only to the animal kingdom; with respect to which it may be justly inferred that, as the Deity is infinitely good and merciful, he will restore to them, at some period and in some manner, that happiness which their races have been deprived of by the general curse; since, not being responsible beings, they cannot be supposed sinful. With regard, however, to the fate of human beings, we are not warranted by Christianity in offering conjectures which can in any way interfere with the ancient tradition and definite doctrine of the Christian church. For, if any man, under pretence of private judgment or affectation of philosophy, shall venture to gainsay or shake the public faith of Christendom, he will find that he has made a tremendous chasm in the rock of St. Peter, with no other effect than that of laying open the horrible gulf of universal scepticism before the path of the wayworn pilgrim. I have shewn in these pages the poverty of philosophy and the inability of man, by any effort of his individual reason, to understand or establish any truth whatever. Every enquiry comes to a metaphysical non plus; a void is left which our intellectual powers afford us no means of filling: while the mind, still eager in pursuit of that which is evidently out of its reach, learns to place reliance on those doctrines which have been handed down to us from time immemorial as the gift of some special revelation. The evidence of the validity of such doctrine must be sought for in its adaptation to our nature and actual wants and in the manifest truth of certain of its propositions from whence we might fairly infer that of the rest and the genuineness of the source from whence they are derived. Not only all the histories the Bible illustrative of the principle of Retributive Justice in general, but also the particular declarations of Beatitude in the

Sermon on the Mount, are confirmed by every day's experience. It seems, therefore, to me that it would have been wiser to have strengthened the public faith by arguments of a moral and historical nature, rather than to have held out rewards now, after eighteen centuries of Christianity, for the proofs of Providence and Future Life drawn from the construction of a bed of coral or the anatomy of a grasshopper. Such arguments are unintelligible to the fanatic, insufficient for the philosopher, and superfluous to the theologian. They lead all men away from the simplicity of religion, and involve the enquirer in useless questions too vast for finite capacities; and are, all, merely a revival in a new dress of disquisitions which after have long ago occupied and disgusted the minds of our forefathers; and they only prove that there is nothing new under the sun.

All sorts of conjectures have been hazarded by philosophers to account for the manner of future vitality. Some have broached an opinion that the soul passes through the bodies of numerous animals, and subsequently undergoes punishments commensurate to crimes previously committed in another state of existence. If this be true, the man who has ill used the horse or beaten the negro may in turn become the subject of the same injury which he has inflicted; and thus oppression and suffering, changing hands in the course of a penitential metempsychosis, an efficient purgatory may be established in the course of nature. Others have added to this notion the belief that heaven is in the central suns of the different systems, and that mortality is only a condition of a preparatory planetary life; and that the spirits, liberated successively from the various bodies which they inhabit in each of the planets respectively, will rush into the central sun, by a law as inevitable as that whereby the bodies would gravitate thither, if the centrifugal force which holds them in their orbits were to be suddenly withdrawn. Others have supposed that, at our dissolution, we shall be placed out of the whole of the present visible universe, and become capable of sensations so much more vivid and real, that this life will appear in the retrospect like a dull and visionary dream.

All these are supernumerary articles of faith; the one thing necessary to impress on young minds is the belief of future retribution. As one of the natural arguments for life hereafter is drawn from the circumstance that all mankind are more or less engaged in seeking for it; considering that Nature

seems to do nothing in vain, nor raises any expectations that are wholly incapable of realization : so we may also argue that the future state will be one of rewards and punishment ; since we can recognise even in this life a distinct law of retributive justice, from which some individuals escape here by dying amidst forbidden pleasures before the day of retribution. For Nature, never in contradiction with herself, can make no law liable to be evaded; and, as the mechanical law of gravitation, observable on the earth, is also to be recognised in all the heavenly bodies as an universal principle of matter : so we may expect, reasoning from analogy, that the moral law of justice must also for ever pervade the universe and be a general principle of mind.

Unfortunately, we know nothing of the mode of posthumous resuscitation, nor in what manner our personal identity will be preserved hereafter. But when we consider that all things are possible with Omnipotence, and that to this attribute that of Omnibeneficence is always said to be conjoined in the Creator of the universe, it is a fair inference from these premises that care and pain, so constantly mixed up here with every pleasure, are only preparatory steps to a better state of things, and may be necessary to future happiness, for reasons unknown to us in this our imperfect state of knowledge. If it should be objected to the doctrine of a state of probation, that the very short period allotted to us in this life is insufficient for a preparatory school, from the disproportion between either virtues exercised or crimes committed in this world, and an eternal recompense or punishment in the next; it may be replied that, if this life were to last for a million years, no proportion between it and eternity would yet be established. For the argument which we have already considered with reference to space is equally applicable to time : the finite and the infinite being in both cases incommensurate with each other. Threescore years and ten may therefore serve as well, for enabling the mind to acquire the conditions of its perpetuity of character, as three thousand would. The phenomena of life hereafter may have no relation to periods, or to limitation of extent; and whether beings in other states of existence will at any period arrive at a *ne plus ultra* of fruition, or will go on for ever progressing through an infinite variety of perpetually augmented pleasurable sensations, we should, in either case, be wrong in denying to any living animal, however small or imperfect, a

participation in so great a blessing; considering the ample means that God in his infinite goodness and power must possess of reanimating the whole of the creation, and of making every one of his creatures attain eventually to a maximum of enjoyment of unlimited duration, in the boundless regions of space.

All that we can do in practice, however, is to wait patiently for the great teacher, death; and, mindful of its inevitable and certain visit, to live prepared for its arrival, and for what may follow it, by habitual resignation to all the changing events of life, regulated by the maxim of Horace :

Rebus angustis animosus atque
Fortis appare; sapienter idem
Contrahes, vento nimium secundo,
Turgida vela.

§ 2. *Of the Education of Children in general and of early Education in particular considered with reference to their own Happiness as well as to the Condition of Animals.*

One of the surest means of bettering the condition of animals will be to improve the character of man, by giving to children a humane rational education, and, above all, setting before them examples of kindness. Hitherto nothing has been so much neglected as this duty, and the evil effects of this neglect have been generally visible in the character of the people. At present it is better understood; but a great deal remains to be done, and, as the education of children will not be thoroughly reformed till their instructors are first set to rights, I should propose to your Society to procure the delivery of lectures on the subject at the various Mechanics Institutes in England.

Very few people are duly impressed with the high importance of early impressions. Most physiologists now acknowledge that cerebral organization is the first condition of character; but very few know how much early education can modify its mode of action. Up to a certain period of life, the child, accustomed to learn whatever the preceptor teaches, is disposed, by a concomitant association of ideas, to believe every thing which the historian relates. And this disposition seems to be a wise provision of Nature for storing the infant mind with the useful knowledge which experienced age may have already attained to, at a time when external objects and arguments make a

durable impression, when fallible reason has as yet no power to suggest doubts, and when capricious fancy has acquired but little ascendancy over the passions and understanding. The child believes implicitly whatever he is told ; the parents words are his oracles ; their orders are his laws ; and the father and mother are to the infant in particular, what God and Nature are to the species in general, the power which generates and governs it, and the nurse who provides for its wants. Our intellectual and our physical being derive their nourishment from the same source ; and thus, while bodily wants are supplied by maternal nutrition, intellectual existence is nourished by the oracle of truth, handed down from father to son from the beginning. By this means the most important elements of knowledge, as the foundation for future enquiries, are delivered to the infant mind at a time when they must, by an inevitable law of our nature, have a lasting influence on our opinions. By this means the edifice of society is perpetually enlarged, being built on the advanced posts of each successive generation. Solomon, who in his wisdom was well aware of this law of the cerebral economy, directs us therefore to train up a child in the way he should go, that he may never depart therefrom.

In another respect, too, the father of a family presents us with a beautiful epitome of the Creator and his creatures. For, as a parent encourages a child by rewards and checks his disobedience by punishments, but at the same time tells him that the purest motive to obedience should be love and gratitude ; so God, on a larger scale, encourages men to humility and obedience by the promise of never fading laurels that are to crown the head of virtue, and frightens them away from vice by the threat of future retribution. And one of the principal circumstances which we ought to point out to a child, as soon as he is old enough to reason and to compare, is this parallel between domestic and divine government, in order that, during the necessary transit from his obligation to his father and mother to his obligation to God and Nature, he may perceive the analogy of his two successive states of dependence, and get an idea of the harmony which subsists between all the moral and physical laws by which he is successively governed.

We ought likewise to point out to children, very early, the visible course of Retributive Justice in this world, and its perfect accordance with what is predicted of the next. This is no difficult matter, if we use caution ; for, while wanton Fortune in her reckless march seems, to those who only regard the surface of

things, to trample on the just and on the unjust, the attentive observer of what is passing around him will see Justice directing her footsteps, and, with the flail in one hand and the cornucopia in the other, inflicting secret tortures on the back of guilt; but pouring out the balm of unheeded consolations into the wounds of oppressed innocence. Take care, then, to impress the truth of the above remarks on children, and to shew them a fact of which much experience and observation has convinced me, namely that a person habitually cruel to animals scarcely ever escapes punishment, which, though it appears accidental, occurs too often and too pointedly to allow us to believe it to belong to the ordinary chapter of accidents; but rather induces us to refer it to some obscure principle of retribution, and to convince us that the blessing of mercy, which, we are told in the Sermon on the Mountain, the merciful are to expect, does not await those who maltreat any living creature; for a merciful man has, in another part of the same volume, been defined to be one who is merciful to his beast. I have known such a number of instances of persons who, having been cruel to animals, have met with grievous and unlooked for bodily accidents and misfortunes, or have terminated their lives miserably, that no doubt is left in my mind that a commensurate suffering will be inflicted somehow and at some time on the cruel, as certainly as that plunder will be punished with loss, pride with degradation, or voluptuousness with disease. These moral truths, less obvious but not less certain than mere physical facts, should be carefully pointed out and impressed on the minds of children, at a time of life when impressions, as yet strong and vivid from their novelty, are likely to have a permanent influence on the character, and to lay the foundations for the happiness or misery of maturer life.

The strangest perversions of the human passions have been traced to accidents of early education. Jean Jacques Rousseau, in the first volume of his Confessions, has related some remarkable effects which apparently trifling incidents in his childhood produced on his character and inclinations. I have heard of many similar instances of the direful consequences of tampering with the nascent feelings of young persons. The question is of the greatest consequence, and it involves considerations which are interesting to the physiologist, as well as necessary to the well being of society.

There are some customs still practised whose tendency is so

bad, that we can hardly reconcile their existence with the outward profession of decency and humanity which we every day hear made. The flogging children at schools, for instance, is one which has a most baneful influence, and it ought to be immediately abolished by law. The practice of beating soldiers, sailors, and the negroes in our colonies, has of late been severely and justly reprobated. But how comes it to pass that the still more indecent brutality of exposing the persons of children, and degrading them by offensive castigation, before their young companions, has escaped public censure?

My researches into the laws of physiology have induced me to think that there are moments in the progress of growth when different parts of the cerebral organization first spring out into a state of sudden activity: if, at these periods when the young organs are under the influence of their newly acquired impulses, certain ideas are presented to the mind, they are liable to get associated with such impulses, and to recur with them, for ever after. And this may, perhaps, be the cause of the strange and whimsical superstitions, desires, fears and propensities which so often haunt the minds of persons in other respects perfectly rational. There are doubtless some organizations more liable than others to this irregularity; but, as we have no means at present of discerning them from the common herd, so we should adopt an education the least likely to favour its occurrence, and avoid saying or doing anything before a child which can raise ideas calculated to make the mind savage or superstitious.

When children commit grievous faults, and particularly when they shew the least disposition to cruelty, they should be severely but discretely punished; for there is a great moral lesson contained in Dido's expression:

Non ignara mali miseris succurrere disco.

But then punishment should never be degrading, nor of such a kind as to be capable of giving rise to vicious associations in the mind. Capital punishments, for a similar reason, are now acknowledged to do more harm, by brutalizing the people in general than they do good by deterring the evil disposed in particular from crime. I remember being told of a case occurring in one of the petty states of Europe, in which the opinion I have expressed above was promptly acted on. A policeman acting hastily under some misconceived orders, killed a domestic animal, whose master, actuated by a natural feeling

of revenge, instantly drew a sword from a cane and ran it through the policeman's heart. The man was tried for the offence, which, though considered only manslaughter, rendered him liable to lose his life, as it was an attack on an officer on government duty. The prisoner was found guilty; but judgment was not pronounced against him; because it was argued, and the Court saw clearly, that no severity of law could secure society against the occasional ebullition of sudden passions; while the hearts of thousands of young persons might be hardened by the bloody spectacle of a public execution.

Upon a similar principle I should hesitate much before I allowed history, even that of the Bible, to be read promiscuously by young folks. Ancient chronicles are registers of crimes and cruelties; and probably we should do better to employ children in studying natural history and the useful sciences, than to expose them to the danger of making false inductions from recorded cases of iniquity, at an age when the judgment is not ripe enough to distinguish between truth and falsehood, and to extract a moral lesson from the narrative of human actions. If the Beggar's Opera be capable, as moralists assure us, of corrupting servants and making them thieves, the sanguinary records of kings and warriors, and the tragic history of human passions, must have a tendency to corrupt the children of their masters and render them tyrannical and bloodthirsty. Brougham and others who, like him, find pleasure in the employment of useful talents in disseminating good principles, would do well to meditate on the above observations.

Animals, like men, are much under the influence of education, and their intellectual powers and propensities are equally capable of being changed in early life by the treatment that they receive and by the force of example. Most of the snarling and snappish dogs, like petulant children, have been badly brought up and ill used in their young days. Of this I shall say more in another place.

To return to the subject of children, I would observe that the elegant arts and sciences which tend in a high degree to soften the manners, might be made still more useful in this respect by a judicious selection. Music has a wonderful influence on the passions; its associations, when established early in life, are prodigiously influential. To have acquired a taste for the chaste and beautiful sonatas of Corelli, is an advantage, of a certain sort, to any artist, from the polish

which such elegantly harmonized melodies must give to the judgment. Who is not greatly affected by the sound of a peal of bells ringing in an evening and softened by distance? Who is insensible to the sweet murmur with which the air is filled at sunset in Rome, when the various tones of the bells of nearly four hundred churches at once are sounding to invite the pious to make the angelical salutation of the *Ave Maria*? What imagination is not also religiously affected by the seasonable return of all the great festivals of the Christian year, the various fasts, feasts and other solemnities?

Pleasing external influences have a marvellous effect on youth. I sat many years ago in the vicinity of a great cathedral, and viewed its powerful assemblage of salutary emblems : the cock of watchfulness, which acted as the vane, emblem of Christian vigilance, always turned towards the breath of heaven, to which the tapering spire seemed to point, under the wide canopy of the sky, in a beautiful evening in spring : lower down in the steeple the music of the bells, like the voices of the early preachers of the church, called the faithful to vespers, while the carillons marked every passing five minutes, like the drops of sand falling in a musical hourglass. The mellow light of the setting sun played on the coloured panes and rich tracery of the windows, and seemed to say ; behold the church ought only to reflect the light of the celestial refulgence ! I entered the door of the vast Gothic building which a capricious critic in Grecian architecture had called a gloomy monkish pile. I saw therein the images of the saints and fathers, with lamps and candles burning before them, to remind the people that these were the lights of the Church in the early ages, whose sacred history was portrayed in the finest pictures on the walls. The holy Virgin, above all, was beautifully represented by the pencil of Dominichino ; she was trampling on the serpent of sinful indulgence ; her face bespoke a placid consciousness of triumph over the misery and death which the sensuality of Eve had brought into the world. Her hyacinthine locks were peacefully disposed and fell in elegant ringlets over her neck and shoulders as chastened as those of the Medicean Venus and as white as Leda's downy pinions. Wearing the elegant drapery of the Romans, and in a peculiar attitude of humility, with the diamond crescent on her forehead, one might have fancied her to be just catching the first accents of Gabriel, had she not borne our little brother Jesus, as the priest called him, in her arms. A troop of young virgins who had just made their

first communion were kneeling before her with their rosary beads in their hands, and were all attired in the snowy garments of chastity. The whole scene had a wonderfully fine effect, which was soon heightened as the fullvoiced choir and the pealing organ struck up the solemn chaunt of the evening office, ending with the *Gloria Patri* and with that remarkable allusion to the eternity of the Godhead expressed by the phrase *Sicut erat in principio, et nunc, et in secula seculorum*. The priest was at the lighted altar with the great pascal taper rising above the smaller candles, at once metaphorically expressive of the passover and of man's resurrection. He bore, on the cassola on his back, the figure of the cross, responding to the crucifix over the shrine, and expressive of the troubles, cares and crosses which are necessary as we pass through this vale of tears. The monumental brasses on the pavement, the Gothic arches and carved roofs, and indeed every thing around, wearing a most religious and solemn aspect, produced a deep impression on my mind. I looked up at the windows, and saw the history of ages which made the times of Troy, of Athens and of Rome appear like the hours of yesterday. Classic recollections soon fell prostrate before ancient memorials, and when I viewed Isaac and Rebecca in a pane of glass, the loves of Hero and Leander lost their interest. It was to me a new scene, and I must not be understood as intending any profane allusion when I tell you that I saw the origin of Hercules in the story of Samson, of Apollo in Solomon, and of Vulcan in Tubalcain; nor could I avoid thinking that, in the biography of Abraham and Sarah, I could trace the features of our little well known but ancient comedy of Punch and Judy.

Meanwhile the music reiterated at intervals lulled the mind into a delicious composure, and produced one of those meditative reveries which the organs of ideality and of wonder so much dispose us to. Aided by the sweet but plaintive melody, I soon brought all ancient history before me. In imagination I heard the words *fiat lux* and saw creation burst out of chaos, just as we see stars come out through a mist. The garden of Eden, the tower of Babel, the Ark resting on Ararat after the flood, soon followed. Then the imaginary scene, changing to some what later times, brought to view the narrow passes of Edom and the swamps of Moab; I saw the fleece of Gideon which stayed the chariot of the sun, and which gave rise to the fable of

Phryxus and Helle and to the constellation of Aries, once in the course of precession, the sign of the solstice; and, in fancy I played under the silvery beams of a retarded harvest moon in the valley of Ajalon. I saw Tyre and her chiefs arrayed in purple, and Sidon with her manufactures of looking glasses: Thebes with her gates of brass stood before me, Thapsacus and Anatoth were on the right hand, and Palmyra in ruins in the foreground. All the fleets of the Phenicians were sailing on the level brine of the Mediterranean, and transporting to the ports of Idumæa, and from thence to Jerusalem, for the decoration of her daughters, the gold of Ophir, and the turquois, and the emerald, and the topaz and the ruby, which the fabled Hydaspes had washed up on the walls of Nyssa. By association I soon realized all the pyramids, sphynxes and crocodiles of Egypt and the awful monumental rites of Indostan. Babylon with her weeping willows sheltered the children of Israel bewailing their captivity beneath them, who listened to her soothsayers by the margin of her placid waters. All this was very fine; but, while I was tracing the footsteps of the silent and mournful Muse of history over the site of Nineveh, now almost forgotten, the savory odours of myrrh, aloes and cassia from the incense pot at the altar touching my olfactory nerves, I smelt in imagination the roses of Jericho, and, by rapid association, saw the palms of Judæ; rambled under the cedar trees of Libanon, by the tower that looketh towards Damascus, and gathered the hyssop from the walls of Solomon's temple. The domes of the holy city were then brought before me; and I had traced my way from Jerusalem to the little town of Nazareth, when the deep tones of the Maria bell from the steeple suddenly broke the thread of my imagination. Starting from the reverie, I found myself not in the East, but at Antwerp, in the fine church of Notre Dame, again, and the whole population of the city still in the temple on their knees, at the salut, while a long procession of ecclesiastics with large silver lanterns paraded the aisles. I came out reflecting that ere long London and Amsterdam might share the fate of Memphis and of Tadmor, and stand up a heap of ruins: for there was no apparent stability in earthly things nor certainty in human forecast. The church had been to me an assemblage of historical imagery; and I ended by this reflection that, if there was such a thing as immutable and eternal truth in Heaven, that which was so supereminently stable, beautiful and instructive may well be

imagined its oracle on earth; nor have I ever been able since that time to dispossess myself of a secret predilection for pompous religious ceremonies.

I mention this little anecdote merely to prove to you how capable what are called externals are to make a strong impression on the susceptible mind of youth, and how much more they ought to be used than they are at present, as a means of education. For the minds and hearts of men are so constructed, that sensible objects are necessary to their spiritual instruction and guidance. Every child in Christian countries should be taken early into a great Catholic cathedral, to be there made acquainted with religious doctrines and taught to distinguish between them and the symbols under which they are conveyed. I think the church has acted wisely in withholding the Old Testament from children and ignorant persons. For it must detract much from those ideas of grandeur and veneration which they ought to learn to attach to the name of God, when they read and understand literally, instead of figuratively, many of the histories contained in the Bible. To say nothing of the atrocious and immoral actions therein related, I ask who would expose a child, before his judgment was formed, to the danger of conceiving that the Author of the universe had dwelt in a little vessel made of shittim wood, had partaken of veal in the tent of Abraham, or turned his back upon Moses? Who can endure the idea of the Deity entering into familiar parley with the prophets, or bickering and making covenants with his people, just as a landlord does with his tenants. How disgusting must be such histories when, turning from Scripture to Nature, we behold in the blue vault of Heaven myriads of worlds larger than our own, the work of his hands! Without having any particular predilections, I think we must all perceive the sound policy of the early councils, in giving the spirit of the sacred volume, instead of the letter, to those who, being young and uninstructed in Oriental phraseology, might put a construction on the words of the text which would convey a meaning the very reverse of that which was intended by the writer.

There has, however, always been one grand defect in Western Europe, which must now be supplied from the storehouse of Oriental Brachminism; animals have not been by our interpreters of scripture included in the command to do as we would be done by, which they ought to be, in an enlightened age.

To return once more to music, I may observe that in youth we should avoid martial airs and all sounds which excite to warlike feelings. The sober concord of church music, or the concertos of Handel, are likely to produce a better effect, accompanied by their particular impressive modulations of the voice.

It has been thought that the peculiar effect produced on the imagination, in all countries by owls, is owing to their hooting in B flat, and that the mellow song of the cuckoo owes its plaintive enchantment to the minor third in which he sings. How this may be I know not ; but there is something remarkably impressive in the interchanges of the keys, and occasional introduction of discords into grave music, which must owe its force to the nature of the mind, or to some peculiar associations of which we know not yet the precise laws.

Another thing which should be encouraged in children, is a love of fine scenery, which harmonizes the mind. When the pale light of dawning day first fires the dusky brow of night and creeps softly up the hills of a fine country, unfolding by degrees the gay wardrobe of Aurora in the East, the refreshed spirit is exhilarated and rendered happy for the whole day. So also, when the light of the sun, refracted at eventide through a canopy of coloured clouds, falls quietly on a beautiful landscape of trees whose leaves are dyed with unnumbered hues, while a gentle river is babbling along a valley below, the mind partakes of the composure of the scene, and is influenced in a marvellous degree by what in the language of painting is called effect, from the influence or *effect par excellence* that it has on the mind, and which may properly be said to be the eloquence of Nature herself announcing to us the beauty of creation and the harmony of its component parts.

It has often been disputed whether fables should be given children to read; since, not being positive histories, they might lessen the love of truth. I think, however, this is a puritanical objection of our age. The whole of classical as well as religious history is full of fables and metaphors ; and I know of no more powerful means of instruction in virtue. Even what are vulgarly called pious frauds have their particular use ; though I do not justify any even the least shadow of falsehood. When at Rome they shewed me the bones of saints who had been dead fifteen hundred years ago, the wood of the original cross, and the identical chains of St. Peter ; I knew there was a possibility that some of these reliques might be spurious : but still their

emblematical use as objects of veneration, from their connection with particular virtues, was not diminished by this consideration. Superstition has been called the matrix in which the gold of divine truth is cast, in order to be made current coin; and mystery a shadow to break the too strong glare of its brilliancy. Ancient reliques are monumental fables: they serve to transmit the spirit of the persons to whom they belonged. On a similar principle, I preserve the skulls of some of my faithful dogs, that I may be reminded of the value of fidelity now departed and of the instability of all that is mortal in our composition. *A fortiori*, therefore, we may say that the heads of St. Peter and St. Paul will inspire the Catholic beholder with wholesome notions of the danger of temptation, and of the blessings of conversion from false principles to truth. I have seen various garments said to have been worn by the Holy Virgin shewn to young people as reliques; all which brought her to the recollections of children. Her dresses, for example, exhibited in different places, her chemise, her veil and so on, like flowers named in her honour, are various and perishable in their composition, and manifestly could not have belonged to her person; but the thing that they typify, the indusium of purity which envelops, and the veil of modesty that covers perpetual virginity, are one and for ever!

When, in July 1834, I visited Naples, another set of ancient associations arose in my mind, to have used which, in order to invest surrounding objects with the power of classical mementos would have constituted, in my opinion, very harmless means of impressing history on the young mind. When I sailed on the bay of that beautiful city with my infant daughter, the first dolphin which plunged in its rippling waters at once brought Egypt, Greece and Rome before my eyes; I could fancy the playful fish to be guided by Arion, and swimming among the bluehaired Oceanides. What would have been the harm, I say, of reading to a child moral lessons among objects which fancy could invest with historical importance? What evil would result from making a tomb of Parthenope out of any old rock; calling an old guitar by the name of Jubal's lyre, or a hurdy gurdy by that of the Orphic lute; or feigning an Æolian harp to have been the identical instrument of Hippotades? How often in fancy do we hear the voice of Syrinx, when the wind blows into the reeds, and see Narcissus pursuing Echo, when, in the hollow and resounding valleys, we startle at the

sound of a voice responsive to our own. Might it not inspire a child for the rest of its life with the love of ancient learning, to have held in its hand the imagined shield of Minerva, or to have smoothed its tangled tresses with Ligea's golden comb? I never could see the mischief of such associations, where by their means the essence of those qualities of mind could be preserved which have always been considered as the ornament of human nature.

In fine, let the amusement of children be the counterpart of their lessons: the top whirling in circles, and the ball describing parabolas may be converted into useful instruction. The kite, the balloon, the electric machine, the various epitomes of mechanical engines will all be found sufficient to amuse and to instruct at the same time; but the whip, the gun, and all playthings that can establish mischievous associations, ought to be banished from the nursery; or they may perhaps, if favoured by some unperceived activity of the organ of destructiveness, taint the soul of the child with vicious propensities and carry him sooner or later as a murderer into the highways. On the other hand, to teach children not only to be careful not to injure animals, but to occupy themselves with their wants and supply them with the means of comfort, is a certain method of promoting a good character. Dr. Spurzheim, in his Lectures on Education, for this reason, recommends that ferocious children should have tame animals given them to nurse, in order to counteract their natural dispositions; and advises the feeding the wild birds with bread in winter, as a duty which should devolve on the infant members of the family, in order to give early encouragement to their benevolent propensities.

It is now well known to phrenologists that the most trifling incidents in childhood are sufficient to rouse the worst parts of our nature into powerful action, and to give them a preponderance over the higher faculties of the mind. We are now in possession of so many instances of persons who have begun by trifling acts of cruelty to animals when young, and who have ended their lives at the gallows for murder, that we phrenologists entertain no doubt but that the habitual indifference to the ease or sufferings of animals, the cruelty practised towards them, and the not regarding them as objects of the divine care equally with ourselves, must be among the most efficient causes of that selfishness and ferocity of the human character which moralists so much complain of; and we believe that so long as the nursery and the school remain

sources of moral corruption, no subsequent influence of religion and reason will be found sufficient to eradicate propensities which render a man dangerous to society.

§ 3. *Of Field Sports and other Pastimes.*

Cardinal Bellarmine, one of the greatest ornaments of the Church and one of the best of men, maintained the criminality of field sports, on the ground that we have no right to make the destruction of animal life a source of amusement; he would never disturb any kind of insects at their work, saying that God had given them the means of enjoyment, and man had no right to take away this their natural right. You will do well to reflect on this, and to enquire whether the just suppression of bullbaiting, cockfighting, and other such vulgar and vicious pastimes, should not, as the age becomes more and more civilized, be followed by the abolition of foxhunting and all sporting not immediately directed to the object of obtaining game for food, by the most easy and expeditious means.

Let it not, however, be imagined that I am adverse to the amusements of the common people: such sports only as are cruel should be prohibited; while those which are innocent should be encouraged. Indeed, there are not public pastimes enough for the people in England, particularly on Sunday, which ought to be a day of innocent recreation, as it is on the Continent in all countries Catholic as well as Protestant. For, as vicious diversions corrupt, so those which are innocent gladden and improve the heart of man, and prevent his falling into vices which result from want of occupation. That the Jewish sabbath, from which the Christian Sunday is derived, was a benevolent institution cannot be doubted by those who know the comfort of washing up their house and family once a week and enjoying the luxury of leisure and country air: cattle too of every description have a right to this necessary day of rest from their toil, and the law ought in some way to protect the horse as well as the ox and ass from a life of unremitted labour: but then the poor should be provided with entertainment; it is to work and not to play that the prohibitions of the Decalogue apply. I have observed a great change in their habits with respect to the Sunday among those English who have resided much abroad, particularly the higher bred and better educated of them, who begin now to participate

in the Sunday amusements of their foreign neighbours : but in parts of England there is still too much puritanical sabbath keeping. The day of established rest once in a week is, in fact, one of those excellent institutions that, like many other good things, when properly used, is of the greatest benefit to men and animals, but which, when exaggerated by fanaticism or made use of as the mask of hypocrisy, affords a humiliating example of the tendency of the fallible judgment of man to convert the finest institutions of morality into the most farcical observances of superstition.

Milton, in his elaborate Concordance to the Bible, has asserted that there is no scriptural authority for the continuance of the Sabbath. The Catholic church has determined otherwise and has wisely provided a day of rest and additional devotion for her children ; but harmless games are not prohibited, and England is the only country in Europe in which Sunday is kept like a Jewish Sabbath, instead of a Christian festival calculated to exhilarate the mind, relieve the pains of toil, and help the pilgrim forward on his journey to Heaven.

§ 4. *On Cruelty in Surgical Experiments.*

Doctor Johnson has written ably against the cruelty practised towards animals in surgical and other experiments, and it is highly deserving of our consideration here. As no plea of necessity can be set up in defence of cruel experiments made on the persons of living beings, since no countervailing good has ever resulted from them ; so they ought to be condemned by every humane person ; and those surgeons who are known to have been guilty thereof, should never be entrusted with the care of families ; as it has been demonstrated by too many lamentable proofs in hospitals and elsewhere that those who are cruel to brutes will also be cruel to human beings whenever they have sufficient temptation ; and therefore the public have nothing to rely on but the habits of humanity which may belong to the physician, as a guarantee against his making the poor inmates of an hospital the subjects of unwarrantable experiments, should he be tempted so to do by curiosity. It is known that many surgeons of inferior merit, out of a paltry vanity and the conceit of apeing John Hunter, have made some devilish experiments on living beings, within the precincts of public hospitals. Dogs, cats, rabbits and other animals have been stolen for this vile purpose ; and thus the laws of property have

not been respected by those who contemplated a gross violation of the laws of humanity. I have known many such instances, and have seen the parties who were thus guilty of inhumanity chastised by the hand of retributive Justice, which, though working by apparently natural means, never fails to carry out the divine principle of retribution, and to visit with severe and well merited castigation those who have violated the first laws of natural justice. I have more than once noticed the misery and failure of many who had begun their professional career by such experiments; with a view of gaining celebrity as physiologists, no doubt; but with no other effect than that of obtaining notoriety as fools and brutes, to whom discrete and humane parents would never be imprudent enough to entrust the care of their offspring.

Your Society should not confine itself to nuisances in the street; you should hunt out the vices of the corner; and moreover should expose, by a popular appeal to good sense and feeling, all those published cases of brutality with which our medical journals often abound; and, holding up such acts to public execration, should put a stop to these vile practices by giving a disgusting publicity to their details.

The encouragement given to stealing the bodies of our relations from the churchyard, rash operations, and the brutal indifference manifested in hospitals to the unheard of barbarity of the Burking system a few years ago, enable us, like Hogarth, to trace the certain progress of crime, beginning with cruelty to animals; and to shew that there is no degree of wickedness which the human heart, once brutalised, may not attain to. *Nemo repente fiat turpissimus*; but nevertheless the steps are easy and the progress rapid from one act of cruelty to another, till the organs of destructiveness and combativeness in the brain acquire such a vicious sort of activity that the individual is in danger every hour of committing the most atrocious acts on the occasion of the slightest temptation. Dr. Johnson's observations on this subject, in the *Idler*, ought to be read by all who are not already convinced of the iniquity of such conduct as he therein condemns.

§5. *Of the Reasoning Powers of Animals, of their Capability of Education, and of the Means of improving their Condition. Of Hydrophobia.*

Although we may lay it down as a maxim that no animal should be killed or annoyed, unless some paramount necessity

exist, which would justify its destruction; yet some races, from their superior susceptibility of education, their greater utility and intelligence, and their attachment to man, seem to have peculiar claims on our protection; on a principle similar to that on which able and instructed persons formerly claimed the benefit of clergy. With a view of shewing you in what an eminent degree the dog, the horse, the elephant, and some other domestic animals are entitled to a similar benefit, I would fain call your attention and that of the Society to several treatises on the subject of the sagacity of animals, particularly Bingley's *Animal Biography*, Taylor's *Anecdotes of the Dog*, Brown's *Biographical Sketches of Dogs*, and some other works of this kind, which ought to be read, in order to impress on the mind the vast sagacity, utility and excellence of these animals, which have in consequence a superior claim to our protection.

To the works above alluded to I might add much experience of my own on this subject; but I shall content myself with a new anecdote. Travelling into Saxony in 1835, I saw a large dog of the ban dog kind, who had been taught several words in the German language, and seemed to know the meaning of them. On asking him whether I had a dog in my carriage, he replied by making a sound so like the word *ja*, that I was really astonished. To prove how far his capability of understanding what he said agreed with his words, I then asked him whether there were two dogs in the carriage; when he instantly shook his head, and uttered a sound so like the word *nein* that I was at once fully assured, by the truth of his reply, that he had been taught the meaning of the words of both my questions and his own answers. The parrot who fell into the Thames and called for "a boat, for a hundred pounds!" and who, when saved from the water, afterwards bade his master "give the knave a groat," did nothing like this.

From time immemorial the fidelity of the dog has been almost proverbial, and the peculiar characteristic intelligence of the different races of this animal have always been well known. The sturdy protection afforded by the mastiff, the savage combativeness of the bulldog, the venatorial propensities of the hound, pointer and setter in all their varieties, the quick sight of the greyhound and of the poaching lurcher, the playful affectionate but uncertain friendship of the spaniel, the gay and docile intelligence of the dear inimitable poodle, the peculiar herding sagacity of the shepherd dog, and numerous

other qualities which belong to distinctive races, have been well known for ages; but the particular physical causes for these varieties of character were never clearly developed till the science of phrenology had made some progress; when it was at length proved that the instincts, as they are called, of both men and animals were caused by corresponding organs of the brain, and that the hereditary and accidental varieties of both were moreover susceptible of very considerable alteration and improvement by early education. As this latter quality is that which most concerns our present purpose, I shall confine myself principally to it, and shall shew that though, in animals as well as in man, the fundamental conditions of character are organic, yet the power of education is such that not only the activity and manner of action, but the very size and form of the organs themselves may be changed by early culture. I have seen wolves and foxes, when taken young, become as docile and as faithful as dogs; and even bears, lions and the most savage animals have been rendered not only harmless but even obedient by early training. Hyænas, and some other animals, are not susceptible of any improvement from the nature of their organization; and, in each species of animals, there are individuals badly organized who remain all their lives bad characters; like some few human beings whom no education would have prevented from becoming savage and ferocious; but such cases among animals are very rare. With respect to the canine races in particular, I am certain from much experience, that what are called savage dogs, snappish curs, and so on, are animals who have been badly brought up or who have been ill treated when puppies; and I feel persuaded that few, if any, dogs would be dangerous, if the vicious and cruel conduct of man towards them could be entirely abolished by education or suppressed by law. The influence of your Society, if it can effect these desirable objects, may become most important, not only to the character and comfort of dogs, but to the safety of men. The custom of training dogs to fight is of so dangerous a nature, and produces so many bad qualities in the animals thus trained, not even excluding diseases, that it ought to be instantly prohibited by the police. The harnessing of dogs to carts, and thus subjecting an animal not calculated for becoming a beast of burthen, to the slavish work of a draught horse, is another practice which should not be allowed; it is already suppressed in France. The true hydrophobia is a very rare disease, occurring seldom and

at very remote periods; but there is a spurious disease, often mistaken for it, which dogs seem to incur from the above sort of ill treatment, which is an additional reason for its suppression. The police, too, should punish idle children in the street for striking dogs in play, tying cannisters and kettles to their tails, and other species of vicious amusement of the like kind, which not only render animals savage, but corrupt their juvenile persecutors and fit them for future crimes.

The peculiar sensibility of dogs to the loss of their master is another thing worthy of notice; as, after looking for him for a certain time, they frequently run about distracted, and are mistaken for mad dogs, and persecuted accordingly, so as to be rendered dangerous in mere self defence; when they ought to be kindly enticed and made to submit to be conducted to some temporary home, till they could be advertised and their masters found. I think your Society would do well to establish a general place of rendezvous or house of call for foundling dogs, where they might be fed and housed, and where their owners could come and claim them. The police, now so active a body, should be instructed to take dogs who appear to be lost and to carry them to this institution; where trifling rewards would always be readily paid by the proprietors of the dogs by this means restored to their homes. Of the immense utility of such an establishment I am convinced, from my intimate knowledge of the fact that more than half the persecuted dogs are merely wild because lost. And when I consider also how generally this animal is a favourite with a class of persons by whom a moderate contribution would not be missed, I feel assured that a sufficient number of subscribers would be found ready to support any canine foundling hospital such as I have described, which would be a useful adjunct to the institution for diseased dogs in which Mr. Youatt is now rendering himself so useful to society. I think too that there ought to be an establishment for old horses and other cattle with pasture land and stables.

Mr. Blaine used to say that a man's life would be well spent which was dedicated to the improvement of the health and comforts of dogs: and I hope and trust that your Society will devote a portion of its valuable labours to the amelioration of their condition. With the following quotation from a work on hydrophobia by an old physician, since I happen to know that the late Dr. Baillie, Mr. Abernethy, and other distinguished surgeons approved of its contents, I shall conclude this section,

and in the next shall resume the subject already before me.

“NOTHING is more common than to hear of cases of canine madness, and yet it usually turns out on inquiry that they are quite without foundation, the dogs supposed to be mad being merely dogs who have lost their masters and are running wildly about in search of them, or else dogs who have some other complaint. I do not mean by the above observations to deny the existence of hydrophobia; a case or two may now and then occur, but it is so very rare an occurrence that the fear of it should be banished from the public mind as much as possible, instead of being kept up by the false and alarming reports which we find in the newspapers, and which are never to be depended on. It has been clearly proved, in many countries as well as in our own, that out of a hundred cases of reputed canine madness scarcely one turns out to be a real case; and the mischief usually done, even where the patient dies from the bite of an animal supposed to be rabid, may be set down to the tremendous effects of terror on the minds of persons who are nervous, and who, particularly in seasons when there is an epidemic predisposition to such affections of the human throat, are capable of bringing on a disease very like hydrophobia by indulging in the morbid fear of it. The editors of the numerous *Penny Magazines*, as well as the *Society for preventing Cruelty to Animals*, would do well to enlighten the public mind on this subject, which ought not to be left to medical writers alone. ‘Medical men,’ said a learned counsel, ‘have a manifest interest in keeping up all alarms about diseases: they are too often found guilty of this unkind practice, which is favorable to the humbug of the medical profession; and one might as well expect to find a lawyer advising disputants to shake hands, or a clergyman recommending his flock to judge for themselves in matters of faith, as a physician instructing people in wholesome diet, or dispelling public fears about disease. We cannot expect of human nature so great a sacrifice of selfish interests.’

“Another thing ought to be observed with respect to England:—In countries where game is preserved, the magistrates, who are often idle sporting country gentlemen and parsons, have a vicious interest in the destruction of the poor man’s dog, a circumstance which, in this liberal age, ought to be pointed out to the labourer, who has as much right to the comfort and use of his terrier or spaniel as the squire has to his hounds and

pointers. It must strike every body that it is in *August* that the magistrates, under a pretext of suppressing canine madness, begin to issue their orders for the destruction of stray dogs, which looks as if they wished to lessen their number before *September*. This practice, unless distinctly announced by previous advertisement, is strictly illegal; and can only be resorted to on good testimony of real danger. But, laying aside the legal question for the present, we may observe that hot weather has nothing to do with hydrophobia, which is a very rare disorder produced exclusively by specific contagion from bite, and that only when the predisposition exists as an epidemic.

“It is well known to all who have travelled, that in Turkey, Italy, Portugal and other hot countries where dogs without masters run unmolested in the streets by thousands, canine madness is a disorder almost unknown. The persecuting of dogs in summer is a practice not justified by any necessity, and where it is continued must be regarded as a remnant of that persecution of the poor which, in feudal times, made it punishable for a poor man to keep a lurcher.

“The practice of muzzling dogs when there is any alarm about hydrophobia may be adviseable, but care should be taken that they have drink before they leave home. And, at all times, it would be well if pans of water could be kept in the streets for dogs as well as people to quench their thirst at, when dry. It is possible that this facility of acquiring water may be one of the causes why canine madness is not known in the warm countries above alluded to.

“We have heard with pain and indignation that certain magistrates in different parts of England have of late taken upon them to order the police, under their direction, to destroy all the unmuzzled dogs found loose in their neighbourhood, under a real or *pretended*, but at all events unnecessary alarm about hydrophobia. Now there are three things to be said on this subject : firstly, the individual himself, whether police officer or not, is liable to an action for destroying any dog which cannot be proved to be mad, and even then he has power only to destroy him in the public ways : secondly, the magistrates are liable to be hawled over the coals pretty severely, for any stretch of power not warranted by the law ; and, thirdly, there is a power to which they are subject, in these our days more to be dreaded than any other ; namely, the power of public opinion,

and the determination of the people, particularly the poorer classes, legally to redress any injury which they may receive from their superiors."

If dogs, suspected to be rapid, who had bitten persons and created in consequence great alarm in the mind, were always chained up and well watched, instead of being foolishly destroyed, it would turn out, in the generality of cases, that they were not really mad; and the patient, being relieved from apprehension, would recover, while the dog would also be saved. In the year 1832, when the English papers teemed with stories of hydrophobia, I was informed by several of the principal hospital surgeons that they had not seen a single case! The disease is commonly caused by the mind of the patient, who often, while he declares that he did not remember being bit, is made by a little examination to confess that, at the time, the bite gave him some uneasiness. I have known many needle wounds and other punctures produce a similar effect; and it is a fact that, at the hospital of St. Hubert in the Ardennes, the patients who are brought there with wounds by what are called rabid dogs, seldom or ever incur the malady where their minds can be sufficiently impressed with an idea of the security derived from the patron saint.

Subjects of popular terror seem to prevail periodically in Europe. We have ceased to burn poor old women for witches; and may hope soon no more to smother patients bitten by rabid dogs in feather beds, as the age advances in knowledge.

I do not intend, by any of the above remarks, to dissuade people from taking necessary precautions against canine madness; but long experience in this particular has convinced me that the greatest measure of safety will be found in a kind and discreet care of the dogs themselves. Dogs should not be kept for drawing carts, nor should dogfighting be allowed, nor the baiting of any animals, as badgers, bulls, or any other animals, with dogs, all which practices tend to render this useful creature ferocious and diseased, and even to transmit similar dangerous qualities to the offspring of parent dogs who had been thus ill used.

At times when, from the occurrence of cases of canine madness, it is thought desirable to have dogs muzzled; instead of destroying them when running unmuzzled about, it would be better to inflict a fine on their masters who neglected either

to muzzle them or to attach them by a string, when walking out with them. Many an avaricious fellow, who perhaps might not object to get rid of his dog, and who would carelessly let him run out in the streets, regardless of danger, would be afraid of incurring a penalty for his carelessness. But the best and most humane of all measures would be the canine foundling hospital above recommended ; and your Society, indeed, I have now the honour to say our Society, ought to set about its immediate foundation.

§ 6. *The Condition of Animals on the Continent as compared with their State in England.*

Notwithstanding the brutality of certain classes of the English, and those savage manners which are so generally complained of by foreigners, who are for the most part comparatively good natured and polite ; there are nevertheless some very infamous practices on the Continent, which hardly any class of society would tolerate in Great Britain. In Germany, for instance, and some of the countries lying along the Rhine, the bird catchers have a custom of putting out the eyes of singing birds, under a false notion that it improves their song. At Aix la Chapelle and other places in the vicinity I found several persons, in other respects tolerably humane, who did not see the wickedness of this cursed practice ; which we must now endeavour to put a stop to, by establishing branch Societies for the protection of Animals in foreign nations.

Birds who sing sweetly, such as nightingales, thrushes and other warblers, are much protected in parts of Germany by the petty princes who, being fond of their music, forbid the people to catch them. Besides this, the great utility of small birds begins now to be generally known on the Continent, and serves to shield them from the depredations of the fowler. In former times rewards were offered for the heads of sparrows, rooks, and birds of prey ; but, as long experience has proved that birds do more good in destroying noxious reptiles and insects which infest the crops, than they do harm by eating a portion of the grain, their protection is now undertaken by the same public authorities who, only a few years ago, ordered their destruction ; and, at present, there are penalties in many countries attached to hunting wild birds. The condition of horses, cows, mules, asses and other beasts is rather better in most states on the

Continent than it used to be in England before your Society was established. But when they are overworked or beaten, there are no legal means of suppressing the evil ; and, if we are disposed to take summary measures of castigation, we are liable, should two witnesses happen to be present, to severe punishment for the offence

There is a vicious custom, in some half civilized countries, which, from its cruelty, danger and dastardly character, cannot be too severely reprobated : I mean that of laying poison in the streets for animals in summer time. By this means several children have lost their lives ; and other persons, who had eaten chickens that had picked up the infected substances, have died in great agony. I should hope that there were not much fear of this practice being adopted in England, where poisoning is stigmatized as a crime foreign to our soil. But the custom of laying arsenic for rats, which is still practised, is liable to this objection ; and, in the course of my experience, I have known dreadful consequences result from it.

The annual practice in some countries of muzzling dogs may be a good precaution against their picking up any hurtful drugs in the street, but it is of not much other use. It is adopted at the period of the *Canicule* or Dog Days, from a mere confusion of the astronomical phenomena of the rising of the dogstar with a disorder which has no connection with any particular time of year, or degree of heat whatever (*).

With a few exceptions, I think there is more humanity towards animals of all kinds on the Continent than in England ; but, of course, every country has its peculiarities in this respect.

§ 7. *Of the Cruelty connected with the Culinary Art.*

Some persons in Europe carry their notions about cruelty to animals so far as not to allow themselves to eat animal food. Many very intelligent men have, at different times of their lives, abstained wholly from flesh ; and this too with very considerable advantage to their health. Mr. Lawrence, whose eminence as a surgeon is well known ; lived for many years on vegetable diet ; Byron the poet did the same, as did likewise Percy Bysshe Shelley and many other distinguished literati whom I could

(*) See Blaine's excellent book on the Diseases of Dogs.

name. Dr. Lambe and Mr. Frank Newton have published very able books in defence of a diet of herbs, and have condemned the use of flesh as tending to undermine the constitution by a sort of slow poisoning. Sir Richard Philips has published "Sixteen Reasons for abstaining from the Flesh of Animals"; and a large society exists in England of persons who eat nothing which has had life. The most attentive research which I have been able to make into the health of all these persons induces me to believe that vegetable food is the natural diet of man; I tried it once with very considerable advantage: my strength became greater, my intellect clearer, my power of continued exertion protracted, and my spirits much higher than they were when I lived on a mixed diet. I am inclined to think that the inconvenience which some persons experience from vegetable food is only temporary; a few repeated trials would soon render it not only safe but agreeable, and a disgust to the taste of flesh under any disguise would be the result of the experiment. The Carmelites and other religious orders, who subsist only on the productions of the vegetable world, live to a greater age than those who feed on meat, and in general herbivorous persons are milder in their dispositions than other people. The same quantity of ground has been proved to be capable of sustaining a larger and stronger population on a vegetable than on a meat diet; and experience has shewn that the juices of the body are more pure and the viscera much more free from disease in those who live in this simple way. All these facts, taken collectively, point to a period, in the progress of civilization, when men will cease to slay their fellow mortals in the animal world for food, and will tend thereby to realize the fictions of antiquity and the Sybilline oracles respecting the millennium or golden age. Ovid's version of the speech of Pythagoras ought to be read by every scholar for its persuasive eloquence; and, after its perusal, Virgil's fourth eclogue, entitled *Pollio*, would make a good counterpart: they ought to be compounded into one poem; for, while Ovid describes the innocence of the age of gold already passed, Virgil predicts its return, and would persuade us that the apparent misery of the whole creation is to cease, animals and men are no longer to prey on each other, and the lion is to lie down with the lamb.

The return of this paradisaical state may be rather remote: but in the mean time, we ought to make the experiment and set an example of humanity by abstaining, if not from all, at least

from those articles of cookery with which any particular cruelty may be connected, such as veal when the calves are killed in the ordinary way, and so on, of which Mr. Young, in his book on Cruelty, has given a long catalogue. Your Society should attack the market girls at Billingsgate and other places who skin eels alive, boil lobsters over a slow fire, and crimp expiring fish; which cruelties, together with whipping pigs to death, nailing down fowls by their feet and giving them a *diseased liver*, as a delicacy, by overfeeding them, are things that are daily practised.

Many persons have regarded the commandment *Thou shalt not kill* as a prohibition extended to all animals: the Indian Brahmins hold this doctrine as most sacred and never destroy any thing which has life. But, though that may be going some length, yet all must agree in this, that the unnecessary destruction of life, in any case, is wicked. The doctrine of the New Testament is clearly that for every transgression there will be a commensurate punishment hereafter; the course of retributive justice, which we observe here, proves the analogy of the Christian doctrine in this respect with actual facts; we are told also that the uttermost farthing of ransom must be paid before the transgressor can escape the jeopardy of crime. This reflection ought to be a salutary admonition to every believer in a religion which declares that the justice of God will be satisfied. But, above all, we owe to him whose sin is cruelty! (*)

§ 8. *Observations on Animals, considered as our Fellow Creatures, and as having with us the common Lot of Mortality and of Probable Future Life.*

Ὅθεν ὁ ἕκαστος εἰς τὸ φῶς ἀφικετο ἐνταῦθ' ἀπελθεῖν, πνεῦμα μὲν προ, ᾧ θεμα το σῶμα δ' εἰς γήιν.

When the historian reads in the ancient scriptures that God in the beginning created heaven and earth, and every living creature therein, and that he saw that it was good; when he reads also those numerous passages in the Bible and in every early work on morals which declare the care of the creator over all his creatures, together with the injunctions given to

(*) Some extraordinary conjectures as to the *modus operandi* of future punishment will be found in Taylor's *Natural Theory of Another Life*. 8vo. London, 1836.

man to protect them and treat them with kindness; he must often startle at the actual condition of the animal kingdom, and wonder how man should have had the arrogance to suppose that the world was created for him alone, and that all animals were made to supply to his wants, to be subjected to the vilest servitude and ill treatment at his hands, and to be regarded in no other light than as the instruments of his caprice and unnatural appetites. Much more must the philosopher, who takes a wider view of the range of creation, condemn the arrogance of the fanatic who appropriates to himself the title of the favourite of Heaven, and who supposes a divine right over the destinies of animals to have been vested in the erring and vitiated mind of man.

Good sense as well as kind feeling, in these days of reflection and humanity, at length compel us to regard animals as our fellow creatures, and as possessing, like ourselves, their just rights, which we cannot infringe on without subjecting ourselves to the retribution of offended justice: as will be shewn hereafter.

Analogy, too, forces on us the belief that, like ourselves, the sentient principle in animals is individual, spiritual, and probably immortal. These considerations, then, ought to come in aid of benevolence, and to induce us to exert ourselves in the cause of humanity towards every part of the brute creation. I think too that they tend, at the same time, to strengthen the belief in our own immortality.

Many religious persons who pin their faith on the literal interpretation of the Bible, have objected to the doctrine of the future life of animals, on the ground that a few obscure passages in Ecclesiastes and in the Psalms of King David tend to the establishment of a contrary doctrine. It would be insulting any enlightened philosopher to entertain him with the refutation of such futile objections: but, as all men are not thinkers for themselves, it may be worth while to shew that, even on the ground of an alleged scriptural authority, this argument is untenable; for not only is the passage in question of doubtful meaning in itself, but when taken in context with what goes before, it has decidedly an opposite signification; and, so far from establishing the doctrine that the spirit of a man goes upwards and that of a beast downwards, as is commonly pretended, the intention of the prophet is evidently to humble the pride of man, by calling in question his possession of any

knowledge of the different destiuiies of man and beast.

The words of the text are :

"I said in mine heart, God shall judge the righteous and the wicked : for *there is* a time there for every purpose and for every work.

"I said in mine heart, concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

"For that which befalleth the sons of men befalleth beasts ; even one thing befalleth them : as the one dieth, so dieth the other ; yea, they have all one breath : so that a man hath no preeminence above a beast : for all *is* vanity.

"All go unto one place, all are of the dust, and all turn to dust again.

"Who knoweth that the spirit of man goeth upward and the spirit of the beast goeth downward to the earth?

"Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works ; for that *is* his portion ; for who shall bring him to see what shall be after him?"

If it were lawful, according to the just rules of criticism, to draw any doctrine from the fragment of an argument, or to assume the text taken by itself as a doctrine, we might perchance come to the conclusion that the mere direction of the breath was what the writer alluded to, which in a beast goes downwards, as Ovid says,

"Pronaque dum spectant animalia coetera terram",
while that of a man in the act of heavenly contemplation, is directed upwards ; for

"Os homini sublime dedit, coelumque tueri
Jussit, et erectos ad sidera tollere vultus".

In this case, no allusion whatever to the soul would be understood ; but, as the context, and that alone, leaves us but little doubt that a future spirit was the thing adverted to ; so we must accommodate our interpretation thereto ; and I will submit it to any scholar to decide whether a humiliating declaration of our ignorance on the subject be or be not the writer's object, when he calls in question our knowledge of the common destiny of man and beast, with the manifest view of lowering the crest of our pride, despoiling human arrogance of plumes which only foster a dangerous conceit, and proving that all our

science is vanity! A similar argument will be found in the 49th Psalm, used with the same view to persuade us to a profound humility (*).

If I were desirous to extract any one text from the Bible more eminently calculated than any other to support my argument, I should choose the one in question, which teaches the common lot of men and animals manifested in a similar origin from material atoms and in a parallel return to the same dust of the earth from which they sprang.

There is very little said in the Old Testament about the posthumous existence of the human species, and what is said on the subject is either expressed metaphorically, and therefore liable to doubtful interpretation, or is conveyed by inuendo, on occasions when allusion is made to the fulfilment of retributive justice. In passages of this kind, allusive to punishment and reward, animals are spoken of as having, in common with man, a right of retribution conferred on them by the laws of God: In Genesis, ix. 4, we read, "*And surely your blood of your lives will I require, at the hand of every beast will I require it, and at the hand of man, etc.*" This subject will be discussed when I come to speak more particularly of retributive justice; at present I merely allude to it to shew the very uniform law, which the writer of Genesis represents God as making, of the rights of men and animals. After an attentive examination of the Bible, I am convinced that the ancient Jews had not any very clear belief in a future state; they seem to have entertained notions on the subject similar, in many respects, to those of the Greeks, though encumbered with less mythology; nor is this to be wondered at, since both Jews and Greeks derived many doctrines from the Egyptians. In all countries, and in proportion to their civilization and mental excellence, thinking men have held the doctrine of a probable future existence, founded on the obvious belief that the sentient capacity which perceives is not identical with the material objects which are perceived, and that consequently the capacity of sensation, which is in fact the present mind or self of each individual, and which is called soul when considered with reference to futurity, may be as indestructible in its essence as the substratum of the material universe. Mixed, therefore, with innumerable fables and metaphors resulting from local causes, the Platonic belief that our existence is not terminated here on earth has been very

(*) Vide *infra*.

general among men ; though perhaps less so in Syria than in Greece. But be it also remembered that, in all civilized countries, there have likewise been philosophers who held [the doctrine of the future life of animals. The Pythagorean school, which formed one of the most important sources of ancient philosophy, certainly made some rather whimsical additions to this doctrine ; but, after all, it seems to me, on reflection, that the metempsychosis, regarded as a means of penitential retribution, is not the least plausible explanation of the mode by which, according to ancient tradition, it may please God to punish the unjust or to purify the imperfect. Plutarch, in his remarkable essay on the *Delays of Divine Justice*, has described a sort of Purgatory so much like that of the Christians, that one would almost imagine he must have read their writings ; and Count de Maistre has further illustrated the subject in his *Soirées de St. Pétersbourg* ; but neither of these authors have excluded animals from their Elysium ; and I am glad to say that I have found the belief in the spiritual nature and future existence of the minds of animals to be increasing in Europe, and to be everywhere accompanied by a better conduct towards them.

The most definite notions on the subject of future life have been taught by Jesus Christ, and expounded by the councils of the Catholic Church who followed him : but let me observe that Jesus Christ only develops so much of this doctrine as relates to men ; he is expressly silent about animals ; and those who put unwarrantable constructions on his doctrines, to the disadvantage of their fellow mortals, are guilty of uncharitable presumption.

It is on common sense and popular tradition that the soundest philosophers rely when they desire to enforce any strong arguments ; let it therefore be remembered that the widest range of popular belief is on our side : for the whole of central Asia, including the Brahmins and all the Oriental philosophers, believe in the souls of animals, while the disbelief in this doctrine, calculated to pander to the pride of man by establishing a false comparison with brutes, is among the many instances of that miserable arrogance which unfortunately belongs to the professors of Christianity in the west of Europe.

Hitherto we have been considering the question of the futurity of animals with reference to authority and the opinion of antiquity ; but the philosopher who is capable and willing to use those reasoning powers which God has given to him, finds

that all arguments drawn from analogy tend to support the opinion that animals and men have a common destiny as to futurity; and while the materialist tries to abuse this analogy, in order to subvert the doctrine of Matter Life and Spirit, and would fain persuade us that even man himself has in reality no mind but what is the momentary result of a refined material organization; the more profound religious philosopher, on the other hand, shows us the greater probability that the sentient principle in both men and animals is spiritual and immortal. But no one has endeavoured to draw a line of distinction between them, except on grounds which would annihilate the first principle of sound reasoning and involve us in a paradoxical and ridiculous fanaticism.

There is nothing contrary to Christianity in the notion that animals have a future state in reserve; otherwise Christians might hesitate to entertain it. On the contrary, the belief in the souls of animals has been entertained by many reputed theologians, and it certainly enlarges our notions of the Divine benevolence.

I am aware that the above reflection will be unpopular with those who derive a profit from the credulity of mankind: because it is evidently the interest of theological impostors to contract the view of their dupes, while they flatter their vanity and play with their hopes; lest, by getting enlarged and liberal prospects of religion and of nature, their minds, enlightened by a generous philosophy, should rise superior to the spells of spiritual sorcery, and should boldly call in question the right of any man to dictate a creed to his fellow creatures, or to erect a fraudulent system of empyrical robbery on the prostrate intelligence and credulity of those whom he has contrived to delude. But it is to be hoped that the days of popular delusion are rapidly passing away, and that, benefiting by the connection which exists between knowledge and goodness, society will in time be based on a sounder foundation. Of all the known means of improving the condition of mankind, the virtuous education of youth is one of the surest; but, unfortunately, it has not hitherto been well understood: the worst examples of wickedness and cruelty have been set before children: the most vicious activity of their cerebral organs has been thereby excited, and that too at a period of life when impressions are strong and durable. If we desire to give the propensities of the child such a direction as shall produce a virtuous character in the man, we must

never allow him to witness scenes of cruelty and bloodshed; even games and books which relate to the destruction of animal life must be withheld from him; whips, arrows, spears, traps, guns and every toy that represents instruments of destruction must be removed from the nursery, and the infant must be taught to cherish and protect every living creature, as a means of giving early exercise to his best propensities, while those parts of our nature which tend to ferocity are becoming weaker for want of use. Almost every practical moral lesson which our children learn at public schools is defective in this particular: all must be renovated in education; and, when this is done, in the manner proposed above, the good effect will be soon manifest; systems of religious fanaticism will sink into insignificance, or become merely curious matters of antiquarian history. Practical morality and benevolence will result from kind and generous feelings rendered habitual by early excitement; and Science, going hand in hand with Virtue, will trample Superstition and its atrocities to atoms in her resistless march, and will spread the blessings of knowledge and humanity over the earth in peace.

Quo semel est imbuta recens servabit odorem
Testa diu.

§ 9. *We are all Fellow Creatures, each being made for all and all for each.*

An erroneous notion, as I have already said, has prevailed among superficial thinkers, that all the inferior animals were created for the exclusive use of man; which, having degenerated into an opinion that we have a right to do as we please with them, has become an abundant source of cruelty and abuse: it ought therefore to be further combated by reasonable arguments. It is of no consequence to the object of this essay, that the mind of the enlightened philosopher and naturalist must rise superior to such a narrow view of the object of the creation: the bulk of mankind are not philosophers; and it is generally the ignorant and superficial who are mostly guilty of the crime of inhumanity: therefore, our friends should address the following considerations to Mechanics' Institutes in the form of lectures:

In the first place, observe that there are whole classes of

animals inhabiting the earth, sea, and air which contribute not in the least degree to the comforts of man, and over whom he cannot possess the slightest controul. In proportion as we investigate their natural history, we find that they administer by turns to the material support, comfort, annoyance, or destruction of each other, just as certain tribes do to that of man. The staphylinæ and carabi, for instance, are the tigers of the insect world, and perform a part, among the minute inhabitants of the mould, similar to that of the lion and the wolf in the forest, and of the pike and the shark in the ocean. Throughout the universe, as far at least as human discovery can penetrate, all animals have, in common with their fellow creature man, a reciprocal influence on the destinies of each other; the stronger, during life, preying on the weaker; all being designed after death to furnish food for the meanest worms, previous to the ultimate resolution of their remains into the dust of the earth from which they came. To say, therefore, that all species have been made for one, is a monstrous inversion of the just order of reasoning; while the more enlightened doctrine which teaches us to regard all as created for all, in one comprehensive system of mutual support, is in conformity with the most correct philosophy. For, as God the Creator of all is one, it is difficult to consider any object of the creation as wholly insulated, and out of the range of the influence of the rest. Thus reasons the naturalist; while the astronomer, pointing to the immensity of the starry heavens, strengthens the argument by the probability, which analogy shows to exist, that man and the globe which he inhabits is but an infinitesimal speck amidst the countless worlds above him, the habitations of living beings of inconceivable varieties of form and character, many of whom are, probably, as much superior, in their natural powers, to ourselves as we are to the smallest zoophite.

The theologist, however, insists on perverted texts and on tradition as furnishing evidence of the controul over animals given to our first parents and exercised from the beginning. But such an argument soon falls to the ground, when we reflect that a similar power has been exercised by man over his own species; the strong having always forced the inferior orders of the weak into a graduated subjugation, and this too by real or pretended divine authority. Thus the offices of king, chief, captain, magistrate, master, and so on, prove the perpetual existence of a system of general controul over individual

volition which, when rightly used, becomes the basis of society; but, when abused, has ever been a source of cruelty and oppression. So it is then with the animal kingdom: we may have derived, from our superior sagacity, a power to subject them in some measure to our will, which, when properly used, is productive of much comfort both to them and to us, while we clothe ourselves with their redundant fleeces, drink their superfluous milk, and protect and multiply their generations. But when we abuse the privileges which our superiority has conferred on us, and in any way overwork or illtreat them, we not only deteriorate their character and abridge their happiness, but incur the stroke of retributive justice, by bringing ourselves within the compass of the mischief which their vitiated natures are capable of doing. Thus the dog, calculated when well used, to be the friend and companion of man, may, by ill usage, be converted into his worst enemy; and the harmless and docile bull who labours in our fields, is rendered, by the human brute who goads him, more dangerous than the untamed hyæna of the wilderness.

We need not be much surprised at the silly notion that animals are without souls and have been made for the exclusive use of man, when we reflect that women, in some of the finest countries of the world, are still believed to be constructed for no other purpose than to be the slaves of their husbands, and are deprived, by popular opinion and the public faith, of the expectation of posthumous existence. Not but what women are often more degradingly treated in Christian than in Mahometan countries, where the stigma of possessing a soulless body does not attach to them.

I must say, however, for the honor of Turkey, that the degrading distinction between the destinies of the two sexes has never been general in that country, nor is it to be found in the Koran; so that, probably, in this, as in other instances, an unmerited libel has been fixed by Christians on their Mussulman neighbours.

If we desire to trace the real origin of the notion that animals were created solely for man, we must have recourse to other sources of information: we must look to the structure and functions of our own cerebral organs; and we shall surely find, in the history of human pride, a solution of the apparent enigma which envelops this piece of arrogant conceit; nor shall we be less convinced of the justness of the solution, as it regards

animals, when we trace the same sentiment of self esteem, the same ridiculous assumption of importance, in the conduct of men towards one another. The Emperor of China maintains the subjugation of seventy millions of his fellow beings, by styling himself Brother to the Sun and Moon, and calling his empire celestial. In India the higher castes preach the doctrine that the lower are scarcely worthy to be their slaves : Vishnu has had already a plurality of incarnations in order to uphold the religion and authority of his worshippers ; and for a Brahmin to eat with a poor Hindoo of degraded caste, would be surely to incur the wrath of Seva and undergo some degrading transmigration. In Europe, till of late years, a counterpart superstition universally prevailed, the remains of which are still traceable in "most gracious" and "most christian" titles conferred on temporal powers, and in the foolish epithets of nobility still lavished by vulgar and timeserving sycophants on persons courteously believed to be the "betters" of the people. Before successive revolutions convinced the world that the sword of Justice was as effective on the right honourable loins of their excellencies the patricians as on the numskull of a plebeian mechanic, Europe as well as Asia perpetually fell into the superstitious belief of a sort of graduated grace of God whereby the different orders of the people had a scale of divinely derived importance. And when this principle was carried across the Atlantic, or extended to Africa, the very pretender to Christianity himself saw nothing repugnant to the holy laws of the Father of all, in the idea that the few whose heads were woolly and whose skins were black had been born only to toil unrewarded for their white brethren. From the earliest records of history we can trace the operation of the same sort of notions : the Jews called themselves the people of God, and treated the Gentiles just as midæval persecutors used to do heretics, by religiously putting them to death in proof of their own superiority. Volney, in his "Ruins," has admirably exposed the pride of caste, of clan and of sect to which I allude, and which is a part of the same defect of judgment and corruption of heart which would fain place, under the absolute controul of man, the lives and fortunes of every other creature. Happily for the age we live in, these things are beginning to be better understood. Christianity, which, when derived from its purest source, the words of its founder, is the most excellent of all moral codes, can no longer be converted into a tool of oppression ; but seems destined to be developed by time into a religion of

universal application. I have often amused myself by comparing its progress to the successive metamorphoses of a flying insect. At its first dawn, creeping in profound humility over the surface of the darkened world, like worms in silence, the primitive apostles were simply the preachers of the new doctrine to the people at large : destroyed, too, like worms, and persecuted everywhere, they spread, from the excellence of their pabulum : this was its caterpillar state. At a later period, Christianity, dreading the storms of adversity and incursions of barbarians, covered itself, as the Mystics of the East had done before, in an investiture of symbols; and the church, the cloistered convent, and enclosed abbey proved that religion had gone into its chrysalis state. But it may be destined in these our days to burst from its rough encasement, and, like the butterfly, who at length soars on its newly expanded wings, to fly, unmolested by rapacious birds in human form, from the equator to the poles; till, gathering light from every star of intellect, as bees collect honey from every blossom, it shall at length become the one bond of mutual charity between all existing creatures.



EULOGY OF DOGS.

As Dogs licked the wounds of Lazarus, while Dives despised his poverty and refused him aid; so do we always find demonstrations of canine fidelity the greatest solace under temporary affliction, while the importunities of human hypocrites often add vexation to the weight of sorrow. History is full of examples of the benefits which dogs have conferred on men and of the injuries which mankind have inflicted on dogs. We need only read of the account left us of the dogs of Corinth, of the dogs of St. Bernard and the numerous stories of canine attachment and sagacity recorded in that memorable work the *Histoire des Chiens célèbres*, and in *Taylor's Anecdotes of Dogs*, to be convinced of the importance of the blessing which the companionship of this faithful animal has afforded to our species. In all the histories of the extraordinary and unshaken attachment of dogs to their masters, from the faint records left us of the companion of Tobit down to the affecting story of the little cur of Brussels Park lately deceased, who lost his master in the revolution, for whom the government ordered a kennel close to the place where his master fell : in all these histories I say we cannot fail to notice the real existence of qualities in the animal which are scarcely more than feigned in the man. Conversely, I may say that there is scarcely a good quality affected by man, for which canine history does not furnish an archetype in examples of the solid and unpretending virtues of the dog. Unfortunately, the history of man and that of the dog afford a comparison so strikingly in favour of the latter, that we blush to own the disparagement, although we may reap benefit from the humiliation. And it is a remarkable circumstance, that I scarcely ever see or hear of an instance of human brutality towards this faithful and confiding animal for which we cannot find an example in the records of human ingratitude. I lately purchased a very curious mongrel

between a Russian Pointer and a Griffon who had belonged to a blacksmith whose heart was probably as hard as his anvil. For I found this dog, whom I have elsewhere spoken of by the curious Slavonic names of LOSKI POSCKE CERBERUS PADDELBOHX MUBGZ, one of the most faithful of this kind, and, though snappish from bad health, he manifested a peculiar sense of property, and a faithfulness in guarding my effects which is rarely possessed even by dogs. And yet I learn with dismay, that he was twice on the point of death from distemper, and was in each case carried out carelessly to die on a dunghill by his master; a circumstance which, while it reminds me of the fate of the faithful Argus, makes me largely participate in the indignation of Ulysses. Nor can I, when reflecting on this and similar acts, refuse my assent to every word of Byron's beautiful epitaph on his Newfoundland dog Boatswain, which I believe still remains inscribed on his tomb at Newstead Abbey.

The lines on his dog by Scott, also a great admirer of this animal, are to me tame after these, and so are the verses of Dellille, in his *Trois Règnes*, already well known and appreciated. The satire contained in Burns inimitable poem of the Twa Dogs, should be read by every body, as it relates more to men than to this animal: and perhaps there is, in the whole of ancient or modern literature, nothing more to the point than the verses above alluded to.

It is indeed true and cannot be too often repeated that, in taking a retrospect of the history of man from the remotest times, the collateral history of the dog, casts thereon a melancholy shadow, which deadens its lustre and shows us the ingratitude and vicious selfishness of our species in their worst and truest point of view. The dog constant to his master exhibits from first to last a gratifying example of unshaken fidelity: the master, too generally faithless to the dog from the moment when his utility ceases, presents a disgusting picture of base cupidity and ingratitude! Like the black slave whom the white Christian scourges at his work while he insults him with the title of a brother; the dog, bearing the false name of a friend, is treated by his master as if he were his worst enemy: he is hunted, beaten, harnessed to carts and made to do every sort of work; and undergoes a larger share of oppression than falls to the lot of other animals: and, when his services are over, he is either left, like the old servants of tenderhearted gentility, to shift for himself and gain a miserable subsistence on a

muckheap in the street, or is drowned, like the superfluous children of the Chinese, by being unceremoniously flung into a river, and all this, too, after the most eminently useful and acknowledged services. Man, as general oppressor, seems to taint every thing which he touches, depraved in his own appetites and suffering from a thousand moral and physical ills, which his perverted passions have entailed on him, he seems capable of transferring, by domestication, many of his disorders to the brute creation; and thus the tame dog and the horse have engendered various distempers unknown to the wild specimens.

I shall close this eulogy with the following extract from the recorded lives of some favorite dogs celebrated for peculiar sagacity, and with such suitable reflections as occurred to my mind at the time.

At Schaerbeek, near Bruxelles, at a quarter before eleven o'clock on the morning of Saturday the 23d June, 1838, died PUPPY FRESCATER SHARCS, my favourite dog and best friend, out of pious regard to whose memory, I have drawn up the following account:

My dear old Sharcs was one of those intelligent dogs which in England and Germany are called "poodles," and by the French "*chiens canards*." He was of a middling size, with long curling hair of a shining and beautiful white colour, excepting a few hairs in his tail and those about his left eye and ear, which were of a fine chocolate brown: his eyes were large, and dark hazel, and had a sweet mild and beautiful expression beaming with the benovelence which reigned in his heart, and expressive in the highest degree of all that intellect which distinguishes dogs in general, but which, perhaps, marks in particular the race to which he belonged. I never allowed him to be shorn, as many poodles are, nor to be taught any tricks imitative of human actions, believing that no dog was ever rendered more amiable by a forced assimilation to his oppressor, man, whose grimaces are all tainted with the dye of hypocrisy, and whose actions, in spite of the ridiculous mask which the world forces him to wear, are expressive of the deep selfishness which reigns over his heart. I never even liked him to sit up and beg; knowing that a man on his knees is too often a picture of cowardice in a posture of degradation, or of avarice in an attitude of servility. Nor would I suffer the cruel practice of clipping his ears and tail to deform his shape; scorning the arrogance of those who presume to dispute with

the Creator about beauty, and recollecting the forcible description of Rousseau, where he designates man as an animal who, among his monstrous aggressions against the laws of Nature, whom he is for ever deforming, begins that unjust dominion over the weak parts of the creation which brute force and perverted intelligence alone confer, by mutilating his dog, his horse and his slave.

It was my object to bring up Puppy with as much of pure nature about him as was practicable under the influence of a kind domestic education, and habitual intercourse with myself and family, of which he became one, in the full enjoyment of a community of interests. With these preliminaries I shall proceed to give some account of his history.

I purchased Sharcs, when a puppy of a few months old, of a boy who sold dogs in the street near to St. Clement's, in the Strand, in London, on Thursday the 17th of September, 1829, and brought him at first to my uncle's seat at Hale End, Walthamstow, and the next day carried him down in the Coggeshall coach to Boreham, where I had a house; here he grew up, and lived a recluse life for nearly four years, exhibiting the most extraordinary instance of intelligence, as well as of attachment to me. He seemed to know and to notice every thing that went on in the house, of which he was the constant guardian, and it is remarkable that during this period he never went beyond the garden and fields which belonged to it, having as perfect a knowledge of the boundaries as any Scottish shepherd's dog could have of his master's sheep walks. I wished very much that he should have accompanied me in an aerial voyage which I made on Saturday the 30th of April, 1831, as I ascended from a garden very near my own house; but my wife, fearing some accident might happen to him, and the consideration that not being interested in the philosophical experiment he ought not to be forced into the dangerous enterprize, this intention was abandoned.

In 1833 his habits were totally changed, when, instead of being always at home, he was always abroad, for in July of that year I left home with my family on an extensive tour of many years' continuance in the South of Europe, in which I was accompanied by Sharcs; and so constant and faithful an attendant was he on me in all my movements that, with the sole exception of a few days in February, 1834, and of a week in 1838, he never slept out of the bedchamber from our first leaving Boreham

July 15th, 1833, to the day of his lamented departure from this *Valle di Lagrime* June 23d, 1838. During this long tour, he arose every morning about daybreak, and accompanied me in long excursions on foot before breakfast; became familiar with my habits of botanizing and pursuing natural history; and showed the greatest sagacity in acquiring a knowledge of times and seasons, being thereof a most punctual observer. When walking, for instance, in the Pincii Gardens at Rome, in the summer of 1834, he would regularly prepare for returning home to breakfast, at the sound of the great bell at the *Monte Citore*, which rang about eight o'clock, and could distinguish it from the numerous bells which are heard all the morning from the four hundred steeples of the world's capital. In warm weather, on going out first in the morning, he went, at a certain hour, to a fountain near *Monte di Trinità*, shaded by the dark green ilex, to be washed, would then join three or four dogs, belonging to the Marquis Boscha, who used to walk with us, and amused himself for hours; but never failed to be ready, at the corner of the garden, to go to the *Piazza di Spagna* to breakfast at eight o'clock; for he had all his meals with us, and ate as we did, taking wine, fruit, tea, and every thing that came in his way; but he was most of all fond of his coffee after dinner, which he never missed, and after it, he laid down while I smoked my pipe, and then regularly took his siesta with me on the sofa. If he walked out in the public streets later in the day, he used to come first and beg to have his string put on to his collar, that he might be led in it, as he was terribly afraid of getting lost in the public thoroughfares. He was the best guard at night I ever knew, and with him on the foot of the bed, I was not afraid of being surprised in the night even in inhospitable and dangerous countries through which we sometimes travelled. He was also an excellent swimmer. Nothing seemed to escape his notice which passed in the inns in which we slept; and I knew precisely by his particular sort of bark or growl, whether a rat, a friend, or a stranger approached my bed. During our voyages I was accompanied by my wife, my daughter and another lady, and I could frequently tell which of them might be entering any room in which I was reposing with Shargs after dinner, by the manner he wagged his tail and by the modulation of his voice. In this respect, of a graduated preference shown to different members of my family, he resembled Busy, a sagacious terrier, belonging to my father,

who died in 1809, and whose organology, like that of Shargs, corresponded exactly to the character of intelligence, fidelity and attachment, qualities which provoked a return of love and esteem, and which contributed, perhaps, to their somewhat premature death; for the kindness of the family being carried to excess in the luxury with which they were fed, brought on the physical evil of repletion, and, as the Orphic hymn says,

Ἄυτος ἐξ ἀγαθῶ κακὸν θυγτόισι σιδασι.

It may easily be imagined that, participating in the delicacies of the table with the rest of the family, Shargs would become somewhat unhealthy. While pursuing the active life of a traveller, this repletion was carried off by movement; but after we had ceased to roam, and had taken a fixed residence at Schaerbeek in May, 1837, he began to show signs of weakness. He walked with me, certainly, every morning in the fields, accompanied by Moustache, another poodle and a great and favourite friend, and he likewise amused himself in the garden: but the severe winter which followed, depriving him of his quantum of exercise, favoured, evidently, some epidemic influence; his ears became inflamed: in March he began to go lame of the left forefoot; a slow and gradual paralysis of all his limbs accompanied by a painful rheumatism of the neck followed, and he was almost deprived of the power of motion before the end of May: still he continued to eat well, as he lay on his cushions beside our dinner table; indeed, I think he ate too much. I was forced to leave him, to visit London for a week, and, on my return, June 18th, I found him getting worse. He knew me, however, and wagged his tail on hearing my voice; but his mind evidently sympathized with the affection of the spinal column, and though he retained his docility and gentle manners to the last, it was with greatly diminished sensibility. A very difficult respiration came on, he lost his relish for food, and got weaker and weaker: my wife and another person sat up with him every night on a sofa close by the bed, and I had frequently to get up, and assist him before morning. At length, about a quarter before eleven on the morning of Saturday the 23d of June, 1838, I noticed a sudden and very beautiful green colour in his eyes, which I have not been able to account for (*); he then moved once more his hitherto paralysed legs and his tail, laid his head on his fore paws, and died so gently and easily

(*) I perceived a similar phenomenon in the eyes of Loski, who died Monday evening, November 12th, 1858.

that the moment of his dissolution could hardly be ascertained. Indeed, the precise moment of the separation of soul and body, as it is called, like the precise instant of primary animation *in ovario*, cannot be well ascertained; like all other things in nature, life and death are shaded off by *nuances* so fine, and glide into and out of one another by such imperceptible degrees, that their juncture evades the imperfect power of human sense, and is lost among the mysteries of existence. Life and death are strange things: their points of juncture afford an instructive lesson, and teach us, beyond every thing else, to appreciate the poverty of our philosophy, and the vanity of human things! In viewing death we reflect that to this we must all come, and then our anxious solitudes vanish from our minds. In meditating on birth, we remember that we were once a mere point of incipient intelligence, with scarcely one idea or sensation! We grew, perceived, acquired knowledge of external nature, became great in our own estimation pursued science, swept the sky with telescopes, and penetrated the earth in its minutest particles with lenses, and we found all was life; in every atom, through infinite space, existing without any known beginning or end, and we referred our own perceptions to the universe, and, by a more refined metaphysical philosophy, ascribed the latter to its author; and thought ourselves, and the mundane system which we inhabit, as nothing! We boast of our knowledge, but we know nothing of its first principles, and we see, in the prospect of death, the end of all those sensations of which our present knowledge is composed. The universe is large and beautiful, but, while we are contemplating it, a tile may fall on the temporal bone, or a seed may by chance descend into the trachea, and then, as far as human philosophy goes, the whole universe may vanish in a moment, and become to us as though it had never been; a thought which, when combined with the reflection we are ignorant of the first principles of every science and of the destiny of all things, leaves us the consolation of Pliny: *solum certum nihil esse certi, et homine nihil miserius aut superbius*.

We physiologists are accustomed to view death under all its forms, but it is only when much interested in the dying party that dissolution makes a strong impression, or leads to important meditations. In watching the gradual death of several particular friends, both men and animals, one cannot but reflect, how very similar is the death of a human being to that of other

animals. How is it possible, therefore, for persons, habituated to exercise from infancy the sure mental powers of induction and analogy, to refer the one to a separation of soul and body, and the other to a simple process of corporeal dissolution. In every department of nature similar effects can be traced to similar causes; and, if something called sensitive life, added to organic mechanism, can produce in the animal strong sentiments of love and fidelity guided by a high intelligence, I ask is it not stupid pride and self love alone that must have induced vain man to refer the mental phenomena of his own species to an infinitely superior principle; to arrogate to himself a distinctive soul, to appropriate to himself an exclusive paradise? Born of flesh and blood, like other animals, and, like them, at first only a living speck in the womb of his mother, supported, like them by material nutriment, developed, like them, by degrees, in proportion to the increase of bodily organs; subject, like them, to a variety of accidents and diseases; and perishing, just as they do, with the gradual decay of his material fabric, man exhibits no natural claims to a distinctive sort of existence. Is it in the exercise of certain higher functions of mind, possessed by a few individuals, and in being the prey of baser and more disgusting passions, which degrade the many, that man can vainly found an eternal distinction between himself and other brutes? If so, let it be remembered that individual defects have filled up the pretended gap between man and beast, and that the cretin and the idiot are below the horse and the elephant, in the scale of intelligence, as much as the hypocrite and the sensualist are below the dog in moral worth! Moreover, phrenology has explained all this, and has shown the exact relation which exists between the organs and faculties, both of men and other animals, in all their varieties and character, and in all their stages of development. We feel, however, a sort of consciousness of personal identity of mind : we feel that the percipient principle within is not identical with the things perceived without us, and that what we call ourselves or minds may be united hereafter to other organizations, and exist under other conditions, without any loss of identity! By ascribing to other persons, who look outwardly like ourselves, a similar mental principle, we get an idea of a world of spirits as well as of bodies; and this is highly consoling, because it is in conformity with those future hopes that all religions have professed to uphold. But I ask whether, by admitting that animals can

exist and perform sentimental and intellectual functions, without possessing such a spiritual nature, we do not weaken the arguments in favour of our own souls? Must not the admission that something less than a spiritual and indissoluble nature, added to organization, is sufficient for the performance of intellectual functions in general, exclude the necessity of referring our own intellect in particular to such an imperishable and spiritual principle? Willing, therefore, by every means to foster, rather than to weaken the cherished impressions of infancy, I am induced to regard in a favourable light the holy doctrine of Pythagoras and the Indian school, which ascribes to every living creature an eternal existence, and which represents the various evils of sublunary life, whether in regard to men or animals, as mere stages in the preparatory progress of creatures towards the perfections of their creator; a doctrine which, while it militates against no system of religion and of retributive justice, enlarges our minds and enables us to extend our views of divine benevolence, not only to every creeping thing upon the earth, but to the probable inhabitants of all the stars which constitute the myriads of polymorphous nebulae in the remotest regions of the heavens, and which, by teaching us to resolve every phenomenon into the goodness of the creator, exerted in the infinite multiplication of eternal happiness, makes us forget particular evils, in the prospect of a general good, and tends to establish in our minds the fundamental principles of Faith, Hope and Charity. We ought to reflect, too, that our organization and, consequently, our means of knowledge are very limited, and may, perhaps, convey but a very imperfect knowledge of external objects and their various relations, and that the addition of even one more sense, might open to our view many hidden truths, and, by its combinations, reconcile us to so many apparent contradictions. "*Cernimus nunc per speculum in ænigmate, tunc facie ad faciem; nunc cognosco ex parte, tunc cognoscam ut cognitus sum. Nunc manent fides, spes, charitas, trio hæc; major autem horum est charitas.*"

At the conclusion of these reflections we may be asked, To what do they lead? I reply that they tend to make us set a value on our fleeting hours; and induce us to apply ourselves to that only which is practically useful as a means of promoting good; and, above all, not to neglect the enjoyment of the present, in the uncertain pursuit of the future, which the highest sagacity cannot enable us to foresee. Let us consider any actual fruition

as something of a positive nature gained to existence, if not stamped with perpetuity, or pregnant with future entail.

— — Ille potens sibi
 Laetusque deget, cui licet in diem
 Dixisse : Vixi ! Cras vel atra
 Nube polum pater occupato,
 Vel sole puro, non tamen irritum
 Quodcumque retro est, efficiet, neque
 Diffinget infectumque reddet
 Quod fugiens semel hora vexit.

A thousand sects of Jews, Christians, Mahometans, Brachmans and Pagans are wasting their time with their systems, and mutually accusing each other of heresy and blasphemy ; each claiming a sole right to heaven on the grounds of an intolerant religion. The true philosopher laughs at their presumption. and, grateful for the perception of the magnificent universe, of which he forms a part in common with other animals, he gives charitable employment to his hours ; and makes his own happiness to consist in promoting theirs, and, when annoyed with the impertinent pretensions of theorists, and soothsayers he replies :

Dum loquimur fugerit invida
 Ætas. Carpe diem. quam minimum
 Credula postero.



SUPPLEMENTARY OBSERVATIONS.

§ I. *Of Feeding Animals.*—It need not be told to any body that animals should have enough to eat, as all must have experienced what it is to feel hungry; but it may be necessary to remind the kind mistress of the lapdog, or the master of the friendly spaniel, that, by overfeeding them and giving them animal food, they entail on them certain and painful disease. It is with animals as with man, that a scanty regular diet ensures health; and it is found with wild beasts, as with human gluttons, that one day of fasting in the week is often necessary to keep them in health.

§ II. *On the Parturition of Animals.* — It may seem foreign to our purpose to take notice of the generation of animals, and of what ought to be our conduct in regulating the reproductive principle in the domesticated species. But reflection has convinced me that, in this respect, there is much to be said in order to prevent cruelty and dispel error. In doing so I am only following what Blaine and other medical writers have done before me. There is great cruelty often practised in producing breeds, particularly of dogs; the larger sorts should be prevented, if possible, from intermarrying with the smaller: for, in this case, difficult parturition or death may be the portion of the mother, while the life of the offspring will be uncertain. Among brutes as well as men, everything important and delightful as it may be in its nature and effects, is begun, continued, and ended in difficulty. We view throughout the whole animal creation the painful anxiety of the mother too often rewarded with the loss of the young progeny, and her trouble about rearing them end in disappointment. Children may, and must be, in good society, prevented from taking nests and destroying parent birds; but the hawk and the owl will always prey on the infant family of the sparrow and the mouse: all nature is one wide waste of devastation; and, though we may diminish the sufferings of animals under our own eyes, yet the wood and the wilderness will be theatres of woe, and the wide

waters of the deep tainted with the blood of savage strife, so long as the world remains in its present condition.

§ III. *On the Influence of Early Impressions*, p. 20. — When we trace the history of human opinions through all their contradictory varieties, we find that there is no one so absurd that persons have not been found capable of entertaining it : a circumstance which ought to make us doubtful of every doctrine, however numerous may be its supporters. A further scrutiny into the manner in which opinions are formed proves that they depend more on early prejudice than on mature reflection : a man is Jew or Gentile, Brahmin or Christian, according to the place of his birth and the preoccupations of his childhood. And, though some minds soar above popular delusion, on the wings of their own native genius, yet it will generally be found that those do so with the greatest effect, and are the most exempt from the return of the mists of prejudice in old age, who have been allowed in youth to take an ample range of free and unbiassed enquiry. Frighten an infant with a toad or a spider ; and, though he may afterwards become an entomologist and collect insects, he will yet retain a secret aversion to such animals : terrify a child with stories of Rhadamanthus or the Devil ; and, though he may divest himself of imbecile alarms during the vigour of manhood, he will still be liable, on the occurrence of what is called the second childishness, to fall into unappeasable fears of futurity, and to exhibit, as death approaches, a painful apprehension of evil in the change he is about to undergo. In the course of those numerous scenes of sickness and mortality which occur to us in our professional duties, I have often been struck with the remark that what, in religious language, is called a deathbed repentance, depends on the recurrence of those wholesome impressions, respecting the future consequences of our actions, which, in the middle of life, had been forgotten amidst the tempests of the passions. I have had opportunities of contrasting the last moments of individuals of opposite educations, and of satisfying myself that, making all allowance for diversity of original frame of mind, the mode of their dying was principally under the influence of early acquired habits. In the first case alluded to, the patient, to whose excellent original character a softened and peculiar grace of demeanour and habitual confidence in the sincerity of friendship had been superradded by a kind and liberal education, died, towards the decline of life, of a distressing spinal inflammation, during the gradual progress of which, paralysis deprived him of that country exercise which had ever been his chief delight, next to the solace of

social intercourse'. I knew his habits, for we were Pylades and Orestes : I had long trusted in dangerous situations to the strong siding championship which his moral courage and attachment secured ; but, above all, I had been struck with his superhuman resignation to all the trials of our earthly pilgrimage. As I had been his friend through life, so I was his physician at his death, which was marked by the same confiding disposition ; and when, amidst those inducements to live which affluence and the unbroken ties of sincere affection could not fail to confer, he gave up his soul to God by the successively diminished efforts of difficult respiration, his departing spirit reminded me of Metastasio's beautiful metaphor of the spray from the ocean, which, ascending first in an invisible vapour, condensed now into the spring that lay imprisoned in the hollow well ; now streaming as a rustling river through the various sinuosities of the rocky mountains of life, always murmured in the course of its current in soft accents of gratitude and of expectation ; till, destroyed in a shower, it returned, contented and grateful, into the parent fountain of living waters :

L' onda dal mar divisa
 Bagna la valle e il monte
 Va passeggera in fiume
 Va prigionera in fonte
 Mormora sempre a geme
 Finche non torni al mar !
 All mar dove ella naque
 Dove acquisto gli umori
 Dove, da lunghi errori
 Spera di riposar !

The other case was also one of a very attached friend, though our acquaintance was of shorter duration*. His early habits had been the reverse of those described above : to a fierce and indomitable courage he added a pugnacious and peevish disposition, occasioned and rendered habitual by the hardships of a severe apprenticeship and the provocation of a surly master. At the time I became his friend ; for he attached himself to me, and we became like Robinson Crusoe and his man Friday, his altered circumstances and the luxuries of the table began to improve his means of enjoyment, without much mollifying his temper ; and, though his heart was kind and his intelligence perspicacious, he never lost his impetuosity. Depending on his high animal courage, overcoming, whenever necessary, his irritable and startlish circumspection, I feared nothing, when in his company, and went

* P. F. S. obiit 23 june 1858.

** L. P. C. P. M. obiit 12 Nov. 1838.

with him on some of those enterprises so necessary to the naturalist, addressing him as *Septime Gades aditure mecum*. Like many wealthy and retiring merchants, he had scarcely entered his life of ease, when disease, brought on by his new mode of existence, induced a painful inflammatory complaint. His attachment to me under pain was great, and I had some controul over his violent exertions; but habits soon showed their influence: instead of awaiting death with patience; he struggled against it with impulse, and could scarcely be said, even at the last, to perform that semi-voluntary act of surrender which is technically called giving up the ghost. I predicted an important change towards seven in the evening, and prepared his friends for the mournful event. After considerable agony, he rose twice from his couch to see if I was by him; I put him into a warm bath, and tried every known remedy in vain: towards evening I closed the curtains, lighted the night lamp, made up the fire, and was about to compose myself in the armchair for the night, in order to watch the result, when, at a quarter before seven o'clock, a deep and hollow noise was heard from his trachea. When I offered him the last cup of cold water, he put his mouth violently into it with a convulsive effort, and seemed to commit a final act of suicide, by stopping his panting nostrils with the fluid. I raised his head, and could then hear him swallow a large gulp of the cooling liquid; but it was his last, and served only to convince me that in other painful inflammations, as well as in the plague, the refreshing beverage becomes sometimes the composing draught, *Nec prius extincta sitis quam vita bibendo!*

Another instance in point, which occurs to my recollection, was that of an old gentleman of singular clearness of understanding, but who had been brought up to conceal, from motives of prudence, his real opinions on the subject of religion. When the mortal scene was about to close on him at an advanced period of life, he exhibited the same playful caution not to destroy the opinions of others, nor to compromise his own. On being asked, on his deathbed, whether he had anything on his conscience to confide to his priest, or to communicate to his lawyer, he coolly replied, "I believe God intended the happiness of his creatures; I die contented and grateful; but the last glass of cider you gave me was not good." Saying this, he closed in the utmost composure an existence happily passed among an affectionate family, and went out like a candle that, when just burnt out, exhibits a momentary revival of flame which with a snapping noise extinguishes its last spark and sends up the more refined particles of its composition in volatile fumes towards Heaven.

Let it be again and again impressed on parents that, in animal organizations, the brain contains material conditions of character adapted either to be rendered noxious by vicious or useful by virtuous education; and that not only our character and opinions through life, but our happiness, indifference, or misery at its close, is the result, in a great measure, of the manner in which we begin it.

§ IV. *On the Souls and future Existence of Animals.*—As it had been frequently asserted by some persons that there were passages in the Bible in which animals are distinguished as “*the beasts that perish,*” in contradistinction to men who have souls, I took the pains to examine the Sacred Volume very carefully; and I find there are no such passages therein! The false opinion alluded to seems to have arisen from an error in the English Protestant translation : as we shall presently see.

There are, in fact, two principal texts whereon people unaccustomed to correct criticism, pretend to found an argument for the foolish notion that animals are distinguished from men by having no souls ; I have therefore deemed it advisable to extend my researches into the literal meaning of the said passages, and, by way of commentary thereon, to add the following to what I have already written, in a former section, on this subject.

The first of this texts is in the 48th Psalm of King David, at the 13th verse, and is repeated in the 20th. It is in these words, in the Septuagint : Ἀνθρώπος ἐν τιμῇ ὦν, οὐκ ἐνόηκε, παρὰ στυγεράθη τοῖς κτήνεσι τοῖς ἀνοήτοις, καὶ ὁμοιώθη αὐτοῖς.

This is correctly translated in the Vulgate : *Homo cum in honore esset, non intellexit ; comparatus est jumentis insipientibus, et similis factus est illis.* In the Catholic translation of the English College at Douay, the above is justly rendered :—“Man when he was in honour did not understand ; he hath been compared to senseless beasts and made like to them.” But in the common Protestant version we read, “Man *that is* in honour and understandeth not is like the beasts *that* perish.”

No one can have examined the original text, either in the Septuagint or the Vulgate, and not immediately perceive that in the above Protestant translation there is; firstly, a presumptuous judgment exercised as to the probable meaning of the passage; and, secondly, a great liberty taken with the positive meaning of the original words : in consequence of which the intention of the psalmist has been strangely perverted. This has occurred more than once in other parts of the English version, and it probably accounts for the repugnance which Catholic priests have to the distribution

of Bibles, so translated, amongst the people. I repeat it, that neither in the above, nor in any other place in the Scriptures, is there any allusion made to the distinctive mortality of the lower animals : and the belief that they, as well as ourselves, are immortal, is in perfect harmony with Christianity and, indeed, supports it in one of its most essential characteristics, namely, its continual assurance of the Divine Benevolence. But to proceed with the criticism : in the Protestant Bible I find, moreover, certain supplementary additions distinguished by Italic letters, whereby the sense is rendered more complete, to the English reader. Now I ask, What is this but a mode of explaining the text according to the translator's peculiar views? Persons in general, who are not thinkers, scarcely take the trouble to separate the original text from the interpolations in Italic, but they read straight on and imbibe the errors of the translation.

What renders the above remarks more striking is, that in no one of the collateral translations of the Bible do we find the text garbled in a similar manner : they all follow the Vulgate more or less strictly, and the exceptions, which are Protestant translations, vary so very little, that they do not alter, in any essential point, the sense of the original. Let us take some examples : in the German we find a slight liberty taken with the text : “ *Kurtz, wenn ein Mensch in der Würde ist, und hat keinen Verstand, so fährt er davon wie ein Vieh.* ” The Flemish is Catholic and nearer to the Septuagint : “ *Den mench toen hy in eere was, so heft hy het niet verstaen ; hy is geleen by die onverstandige beesten, en dien gelyk geworden.* ” In the Italian : “ *L'uomo posto in nobile conditione non ha avuto discernimento ; é stato paragonato ai giumenti senza ragione ed é venuto simile ad esse.* ” The Spanish, with great correctness, renders it : “ *El hombre, quando estaba en honor, no lo entendió : ha sido comparado à las bestias insensatas, y se ha hecho semijante à ellas.* ” In the French : “ *L'homme, quand il est en honneur, non a discernement, est comparable aux bêtes sans sens, et se fait semblable à elles.* ”

The truth is, the obvious origin of beings from the dust, to which their bodies all return was in the writer's mind, in this as well as in that remarkable passage in Ecclesiastes before quoted ; but, in the present instance, it forcibly alludes to the tendency of men endowed with high intellect to descend to the grade of animals less gifted by neglecting to cultivate virtue*.

* The destiny of our bodies to be the food of worms was so impressed on the minds of our ancestors that the very word which they employed, and which to this present day we use, signifies a substance delivered over to be the prey of insects : *cadaver* being a

§ V. *On blessing Beasts on St. Anthony's day.*—At Rome, on the 17th of January, there is an annual custom of blessing all the horses, kine, dogs, and indeed every animal belonging to such persons as choose to participate in this ceremony, which is performed by the Pope himself. Many protestants, philosophers, and others who disbelieve in the benefit of sacerdotal benediction, affect to deride this custom : but I have always thought it one which ought to be encouraged ; since its tendency must be to promote humanity ; for how can any good Catholic consent to become a curse to creatures on whom the Creator, by word of his appointed servant, has pronounced a blessing ? Like all other rites of the Church, it tends to promote the great ends of Christianity, by external auxiliary means ; and, by giving to animals a measure of that importance which they must, by and by, enjoy in full, when their rights shall be understood, it serves, among similar ceremonies, to advance the interests of society. The christening of bells and a hundred other such customs which have been merely revived, have the same tendency : that is, they establish in the mind associations of useful import, one of the principal of which is the connecting human feelings with public faith. For counterpart reasons, cockthrowing and other cruel sports which used to be practised at Shrovetide, wicked as they are at all times, should be especially abolished at such seasons ; unless we could prove, which would not be very just, that men could do penance by proxy in the persons of harmless fowls ! It cannot be too strongly impressed on parents that, with sentiments of universal benevolence religious hopes ought early in life to be associated in the minds of children, by every means which education affords ; in order that what we feel to be important to ourselves from its future consequences to our happiness, and which we shall therefore cultivate by a law of selfpreservation, may be made to consist with that which is important to others, from its present operation on their comfort : thus uniting the whole of our duties in one bond of charity. This is the principal use of all fasts, feasts, and other externals ; and he knows but little of the internal nature of the mind, who ventures to censure the wisdom of our ancestors, so conspicuous in their institution !

§ VI. *On the Sagacity and Souls of Animals.*—From the remotest ages of the world men have been forcibly struck with the fidelity and intelligence of dogs. Aristotle and Pliny have written ably on this useful animal and his varieties : nor has any modern naturalist omitted to give

French corruption *ca da à vers* of the Latin *corpus datum vermibus*. The reader who desires to pursue the subject of the souls of animals may consult *Essays sur l'Âme des Bêtes*. 2 vol.

him a conspicuous place in his works ; though all have not described him with the accuracy and elegance of Buffon, Bewick, and Freville . The fidelity of this excellent animal has also in a peculiar manner attracted the attention of the poet, the historian and the philosopher : the story of poor old Argus the favourite dog of Ulysses, so well described in the seventeenth book of the *Odyssey*, in the lines beginning

Ἄν δὲ κύων κεφαλὴν τε καὶ οὐᾶτα κείμενος ἔσχεν
 Ἀργος Ὀδυσσεὺς ταλασιφρονος, etc., etc.,

is well known, and is beyond comparison more beautiful and affecting than any of the whining loves of Penelope which Ovid has conveyed to us in such alluring language. The story of Tobit is also highly deserving of notice ; as are the numerous histories of the sagacity of dogs with which our mediæval and modern literature abounds. Taken collectively, they combine to show in what a high degree the excellent qualities of the canine family have in all ages engaged the attention of men, and prove that to behave ill or even negligently to this animal is to act contrary to the universal sentiment of the great and good of every age.

With regard to the future state of animals I may observe that not only the nations of remote antiquity, but many of the Fathers of the Christian Church, regarded animals as having a resurrection to happiness in reserve to them. St. John Chrisostom expressly declares his opinion that animals will rise at the general judgment and inhabit the earth in peace ; and the celebrated treatise *De Animâ Brutorum* was the work of a learned Jesuit. Among the moderns, Pascal, Racine and others have expressed a belief in the future life of all the brute creation ; and I find this opinion becoming very common in Europe.

§ VII. *Excursus on Retributive Justice.*—As I have spoken so frequently and, perhaps, obscurely of retribution in this essay, I feel disposed to offer a short excursus on the subject.

Several modes of the operation of Retributive Justice may be clearly recognised. Firstly, it may operate by natural means, as when, for example, diseases are brought on by luxury and debauchery ; in this case, the sins of the fathers are manifestly visited on the children for several generations : for there are few complaints of the body which do not assume more or less of an hereditary character. Secondly, we may observe that oppression and ill usage materially excite retaliation, and, in a thousand ways, all of them obviously natural, bring about the punishment

* *Hist. des Chiens Célèbres.*

of the offender. We see instances of evil habits contracted by parents being transmitted to their offspring; and I believe it will be found that depravity, even if acquired by bad company, even when it is not originally dependent on vicious organization, will descend and corrupt posterity, in cases where there could have been no bad example exhibited.

But, independent of such cases, which can be referred to physical causes, we shall find innumerable other instances, in which vice is evidently punished by means which appear to have no natural connection with it; as if there were avenging angels always in waiting to chastise guilt whenever the befitting period for punishment should arrive. I could relate a great many cases of this sort; and it seems to me that, in general, the preservation of some persons against numberless dangers to which we are hourly exposed, as well as the accidents which befall others from causes the least anticipated, must depend on some principle at present wholly unknown. What is called a run of good or ill luck will prevail, for a long time in particular families, and the truth of the reflection made by Horace when he escaped from the falling tree,

*Quid quisque vitet nunquam homini satis
Cautum est in horas,*

must have been felt by every one who has reflected on the vicissitudes of life and on the almost miraculous escape of certain persons from imminent perils, while others have lost their life from the most trifling accidents. For, as in physical matters, we catch disorders often when we take the most care to avoid them, because an overweening cause of their excitement moves about in the air, which, where the predisposition exists, sets medicine and prudence at defiance; so, in cases commonly designated as moral, we find that no human foresight can guard us against the invisible power which distributes good and evil to those who have respectively merited the one or the other by the predisposition of their minds. Justice and Nature, always in harmony with each other, go hand in hand in the punishment of transgression; and, whether the physical means employed in the execution of the purposes of Providence be visible or secret, the effects, which are obvious to the senses, may generally be traced to causes which are intelligible to the understanding of those persons at least whose powers of concentration enable them to see the connection between the moral and physical laws of our existence. Sodom and Gomorrah, for instance, may have been burnt to punish the sins of their inhabitants; yet the fire that consumed them might come in the natural form of light-

ning and meteors in the course of a physical chain of reciprocal causes and effects; that which is wanting to us in the history of the catastrophe being the particular cause of the synchronism, or, in other words, of the seasonable adaptation of the physical evil to the precise time and place wherein the moral crime was to be punished. This desideratum is in some measure supplied by reflecting on the unity of design which is attributable to the Deity: the whole universe being the development of his sole plan, the work of his own creative intelligence; but the argument drawn therefrom is not perfect, because we cannot conceive how the free will of the creature, which is necessary to the existence of moral guilt or merit, can be compatible with the omnipotence of the Creator, or can enter into and make part of that catenation of causes and effects of which God, as First and Final Cause, must be the origin and end. In this, as in every other case, the enquiry leads us beyond the limits of our reasoning powers, and proves nothing but the inanity of philosophy; while cases enough in point stare us in the face, every hour of our lives, to confirm our faith in the principle, and to force us to believe either that the words of the Decalogue were revealed in some unknown way by God, or originated in accurate observations on the course of events, made by men in former times, whose powers of concentration greatly exceeded those of our contemporaries in this frivolous age.

We are, moreover, taking both a consoling and moral view of things, when we reflect that, by virtue, we may avoid the worst accidents to which all human beings seem, to the superficial thinker, to be exposed; and can only incur the most terrible of misfortunes either here or hereafter, by pursuing a course of conduct which is clearly forbidden by the common law of Nature as well as the canon of the Catholic Religion.

Having written the above fugitive thoughts, I now submit them to your notice, and trust that, if they possess no other value, they will serve as motives to more profound and useful reflections, and that, by contributing thereby in some degree to the promotion of happiness, they may, however humble their pretensions or great their errors and defects, be numbered among those labours *ad majorem Dei gloriam* in which we are all bound to engage, in proportion to our abilities. For what will it avail us to have passed three fourths of our time in providing for the wants of a short uncertain and painful existence; unless by fruitful exertions we have left behind us the traces of utility? The subject of Retributive Justice will be found ably illustrated in Lactantius *De Morte Persecutorum*, Spelman's *History of Sacrilege*, De Maistre's *Soirées de St. Pétersbourg*,

in Plutarch's *Essay on the Delays of Divine Justice*, and in several commentaries on the Bible.

The entire doctrine of the Cross and Crown, is that of labour and retribution; and it seems to be a general principle in nature that subsequent reward is commensurate to previous difficulty overcome: the fiddler, the scholar and the artificer all begin with the uphill work of their professions, which is the cross which they carry till the work is crowned with success. The more we gain experience, or reflect on human life, the more we find it beset with crosses; and care, following us in the vain pursuit of pleasure, on pinions swifter than the wings of Eurus, taints every act of fruition with the poison of a wearisome solicitude, and blasts each prospect of happiness, before its complete accomplishment, with the storm of some unforeseen adversity; proving by these means that the purple mantle of penance is the only certain covering for the shoulders of a Christian, and the cross the only thing of which, if we choose to bear it, no earthly power can deprive us. *To believe therefore that the only thing which we can secure to ourselves should be an evil not productive of good somehow and somewhere, would be to ascribe to the Deity the construction of beings of whom the only certain portion is unhappiness !!!*

§ VIII. *Of mutilating Animals.* — Mutilation of every sort is another cruelty practised on various animals which ought to be universally abolished. Ovid might well say *quid meruere boves* indeed, if he had reflected on the brutal mode of converting the masculine strength and courage of the bull into the tame timidity of the ox. A similar mutilation has been practised on the human species in the most civilised states, and existed not long ago in Rome, the very centre of Christianity! If men can practise such barbarities on their own progeny no wonder that they should do so to animals. But the moral reflection which I draw from both cases is that the injury done to the human species will not be borne by the humane public, when the people have ceased to be familiar with it among animals.

What can be worse taste, to say nothing else, than the docking and nicking horses, clipping the ears of dogs, worming them, or cutting off their tails and those of cats. These things are not tolerated in Turkey; is it not therefore a disgrace that, in christian countries, such practices should prevail?

§ IX. *Cruelty in Philosophical Experiments.* — To what is already said of experiments, page 33, it may be added, that many lecturers on natural philosophy think themselves justified in exhibiting mice, frogs, and

other animals in airpumps, in order to show the cause and effect of difficult respiration, and such silly and, to the public in general, useless phenomena. This ought to be severely reprobated; nor should parents suffer their children to witness any exhibitions of the kind. The letting down animals in parachutes from air balloons is another thing of the same sort. I remember once when I was getting into the car of a balloon to make an aerial voyage, in addition to the mechanic who accompanied me, I found a small dog ready to start, in order to be launched in a paper parachute. I objected at once to this absurd piece of cruelty, and it was abandoned, but not without my finding it difficult to convince the man that he had no right to force a dog to be his companion against his will, much less to turn him out and terrify him in a parachute. All these sort of experiments must be laid aside in an age of humanity.

§ X. *Skinning Animals alive.*—Incredible as it may appear to persons unacquainted with the annals of plebeian barbarity, it is no less true that persons, and those persons females, have been detected on the Continent in the horrible act of skinning cats and other domestic animals alive; and, when rebuked for the same, have shown the most perfect indifference to the sufferings of the animal. This practice is said to have been imported from England, where it is now punishable. I remember myself the case of a cat killed in a frightfully cruel manner by a young woman, said to be in other respects humane; and who excused herself by saying “it was only an animal like a duck or a chicken.” One would be unwilling to disgust the public mind with such narratives, were it not to counteract such barbarity, which might be done in the following way: let the police visit the haunts of dog and cat stealers, and let the public agree to buy no caps nor muffs made of cat and dog skins, till they are satisfied that the wanton destruction of those useful animals has been put a stop to. The impaling insects alive with pins in entomological collections is another abomination that must be abolished as the age advances. The other day I told a lady addicted to this cruelty, “If the poor beetle that you tread upon, in corporal suffering feels a pang as great as when a giant dies,” what must an insect feel which is crucified on a pin?

§ XI. *On Education, being note to p. 34.* I have found that the first condition of character is organization: it is admitted, however, that both good and bad organizations admit of much alteration by early exercise. In this respect, however, there is much diversity: M. l'abbé Robiano, whom I have elsewhere quoted as a writer of a great intelligence, made

this remark to me, which is so new in Phrenology that I shall state it here in order to call the attention of phrenologists. In those persons, he observes to me, where the *left* hemisphere of the brain is more developed than the *right*, the organs have usually a vicious natural direction that requires more effectual combat than the corresponding organs would do, where the greatest development is on the right side; and he connects this apparent law of cerebral organization with the fact that, in all languages, evil and awkward actions are expressed by the word *sinister*, *gauche*, and so on. I own that to me this is not quite satisfactory at present, and requires further investigation. But, as etymology furnishes the best clue to truth, this observation is probably not without foundation of some sort: we should never forget the great connection which all the sciences have with one another, and all of them with philology, since ΕΝ ΑΡΧΗ ΗΝ Ο ΛΟΓΟΣ, ΚΑΙ Ὁ ΛΟΓΟΣ ΗΝ ΠΡΟΣ ΤΟΝ ΘΕΟΝ ΚΑΙ ἦΝ, Ὁ ΘΕΟΣ.

Impressed with the due force of words, I refused to call our science *Craniology*, and in 1815 I gave it the name of *Phrenology*, which it has since retained. I was the first person who announced this science at Cambridge in some lectures to a select circle of literari; and, at Edinburgh, in a paper read before the Wernerian Society, in March, 1816. The learned doctors were at first much offended by the new doctrine; but have since founded a Society of phrenologists in that city. And, if I mistake not, this science, assisted by physiognomy and directed by theology, will constitute the basis of education and become the regenerating principle of society in future ages. My Paper related chiefly to animals; and subsequent studies have furnished me with a vast clue to their natural history and susceptibility of improvement.

§ XII. *Addition to page 12 on Etymology.*—It seems to me that all words in every human language can be traced to a very few primitive roots which must have been given to man by the Deity at the creation: at least, this is the casuist supposition which we can hazard to account for the origin of language, and in conformity to the most ancient traditions. The reader will perhaps be surprised to hear that a certain primitive word *ἤρα* or *ura*, signifying water, has given rise to the Greek *ὕδωρ* the Latin *aqua*, the Italian *aqua*, the Spanish *aqua*, the Saxon and Flemish *water*, the German *wasser*; and also the seemingly various words *Urn*, *Zephyrus*, *West*, *Orion*, *Urina*, *Urania*, *Uranus*, and fifty others. I should have said more on the derivation of words, had not my learned friend the Abbé Robiano been already for some time engaged in a large work on language, of a novel description, and one which, judging from what he has been

kind enough to read me of the preface, will produce a complete revolution in education, will facilitate the knowledge of language, and give rise to a new and theological philosophy of a nature which is in the highest degree calculated to support the Christian religion.

§ XIII. *On old and decayed Animals.* — In India there are asylums for aged animals, and in Paris there are institutions where dogs and other animals may be put out to nurse, or be taken care of when their masters are forced to go from home on business. I learned this from a gentleman at the English Bar, who has a cat there. But we have in England no regular retreats for aged and infirm animals; which ought to be established by our Society. I am willing immediately to set the example of a supernumerary subscription for such an institution. Poor houseless dogs who suffer from cold in the streets, and old horses and other cattle, are proper objects for such a retreat; and a certain portion of idle children could be brought up to become the servants of such an institution; and, if well educated at the same time, they would turn out useful adjuncts to the Society, and might also spread humane principles among their associates.

§ XIV. *On the Chase.* — I remember reading in Mr. Young's Essay on Cruelty, that an old British custom still remained at stag hunts of giving the knife to a lady to kill the animal when caught. I would not have believed in the incredible barbarity of this custom, had I not, while travelling into Bohemia, accidentally met with a young woman who showed me a stiletto used by her for this purpose. We need not wonder at the baseness of the offspring when the characters of mothers are thus debased. In that excellent book *Ritson's Essay on Abstinence from Animal Food*, printed by Sir Richard Phillips in 1802, are some very curious remarks on the chase as connected with cruelty: among other things he mentions, on the authority of Voltaire, that Charles IX. of France was found quite ready to order the notorious massacre of St. Bartholomeus, being rendered insensible to suffering by his habits of seeing animals slain in the chase.

§ XV. *Cannibalism.* — The same author, Ritson, also traces cannibalism to animal food, and shows, by a long series of very curious facts, that the constant habit of eating animals prepared the author thereof for catching them, by rendering him ferocious, acting thus physically as well as morally. Byron, our own poet, was of the same opinion; he traced his own ferocity to this cause, and became, he assures us, more mild as well as more healthy by adopting vegetable food.

§ XVI. *Of the Example of Jesus Christ.*—I mention as the last argument, because with the Christians it will be the greatest, that the whole life of Jesus Christ was one of humanity. I may also remark, that, as nothing in the history of the Nativity could have happened by what is called accident, but must be the result of providential design; so the humble birth and circumstances of the founder of the Christian religion must have also had their particular objects. If therefore the Holy Virgin Mary brought forth Christ in a stable and laid him in a manger, in order to establish humility in our hearts and to prove that happiness was the inheritance of the poor in spirit; may we not also infer that the Ox and the Ass who abode therein as companions of the Infant God, were there expressly, not only as emblems of the toil and labour which attend the uphill way of the cross, but as a proof that we ought to consider all creatures as brethren and treat them all with kindness. Let us hope therefore that, aided by these reflections, Europeans will redeem their character for humanity, and stand foremost among the nations of the world, as the model of every excellence and virtue.

§ XVII. *Sybilline Oracles.*—Not only Addison, but many other excellent commentators have praised Ovid's Verses at the end of the XVth Book of the *Metamorphoses*; but few have observed how well they read in context with Virgil's IVth Eclogue, representing the return of the Golden Age, or, in other words, the Millenium or second Paradise on Earth, whatever that may be, which I leave to the critics.

ORACLE OF TRADITION.

Ante mare et tellus, et, quod tegit omnia, cœlum,
 Unus erat toto Naturæ vultus in orbe,
 Quem dixere Chaos; rudis indigestaque moles;
 Nec quidquam, nisi pondus iners; congestaque eodem
 Non bene junctarum discordia semina rerum.
 Nullus adhuc mundo præbebat lumina Titan;
 Nec nova crescendo reparabat cornua Phœbe;
 Nec circumfuso pendebat in aëre tellus
 Ponderibus librata suis: nec brachia longo
 Margine terrarum porrexerat Amphitrite:
 Quaque fuit tellus, illic et pontus et aër.
 Sic erat instabilis tellus, innabilis unda,
 Lucis egens aër: nulli sua forma manebat:
 Obstabatque aliis aliud, quia corpore in uno
 Frigida pugnabant calidis, humentia siccis,
 Molliæ cum duris, sine pondere habentia pondus.

Hanc Deus et melior litem Natura diremit :
 Nam cœlo terras , et terris abscidit undas :
 Et liquidum spisso secrevit ab aëre cœlum.
 Quæ postquam evolvit , eæcoque exemit acervo,
 Dissociata locis concordî pace ligavit.
 Ignea convexi vis et sine pondere cœli
 Emicuit , summaque locum sibi legit in arce.
 Proximus est aër illi levitate , locoque :
 Densior his tellus , elementaque grandia traxit ;
 Et pressa est gravitate sui. Circumfluvius humor
 Ultima possedit , solidumque coërcuit orbem.

Aurea prima sata est aetas , quæ , vindice nullo,
 Sponte sua, sine lege, fidem rectumque colebat.
 Pœna metusque aberant ; nec verba minacia fixo
 Ære legebantur : nec supplex turba timebant
 Judicis ora sui : sed erant sine vindice tuti.
 Nondum cæsa suis , peregrinum ut viseret orbem ,
 Montibus , in liquidas pinus descenderat undas :
 Nullaque mortales , præter sua , littora norant.
 Nondum præcipientes cingebant oppida fossae :
 Non tuba directi , non æris cornua flexi ,
 Non galeæ , non ensis , erant. Sine militis usu
 Mollia securæ peragebant otia gentes.
 Ipsa quoque immunis , rastroque intacta , nec ullis
 Saucia vomeribus , per se dabat omnia tellus :
 Contentique cibus , nullo cogente , creatis ,
 Arbutos fœtus , montanaque fraga legebant ,
 Cornaque , et in duris hærentia mora rubetis ;
 Et quæ deciderant patula Jovis arbore glandes.
 Ver erat æternum , placidique tepentibus auris
 Mulcebant Zephyri natos sine semine flores.
 Mox etiam fruges tellus inarata ferebat :
 Nec renovatus ager gravidis canebat aristis.
 Flumina jam lactis , jam flumina nectaris ibant :
 Flavaque de viridi stillabant ilice mella.

Postquam , Saturno tenebrosa in Tartara misso,
 Sub Jove mundus erat ; subiit argentea proles,
 Auro deterior , fulvo pretiosior ære.
 Jupiter antiqui contraxit tempora veris :
 Perque hiemes , æstusque , et inæquales autumnos,
 Et breve ver , spatiis exegit quatuor annum.
 Tum primum siccis aër fervoribus ustus
 Canduit : et ventis glacies adstricta pendit.

SUPPLEMENTARY OBSERVATIONS.

81

Tum primum subiere domos. Domus antra fuerunt.
Et densi frutices, et vinctæ cortice virgæ.
Semina tum primum longis Cerealia sulcis
Obruta sunt, pressique Jugo gemuere juvenci.

Tertia post illas successit ænea proles,
Sævior ingeniis, et ad horrida promptior arma;
Nec scelerata tamen. De duro est ultima ferro.

Parcite, mortales, dapibus temerare nefandis
Corpora: sunt fruges, sunt deducunt ramos
Pondere poma suo, tumidæque in vitibus uvæ:
Sunt herbæ dulces: sunt, quæ mitescere flamma,
Molliri queant. Nec vobis lacteus humor
Eripitur, nec mella thymi redolentia florem.
Prodiga divitias, alimenta que mitia tellus
Suggerit: atque epulas sine cæde et sanguine præbet.
Carne feræ sedant jejunia, nec tamen omnes.
Quippe equus, et pecudes, armenta que gramine vivunt.
At quibus ingenium est immansuetumque ferumque,
Armenia que tigres, iracundique leones,
Cumque lupis ursi, dapibus cum sanguine gaudent.
Heu quantum scelus est, in viscera viscera condi,
Congesto que avidum pinguescere corpore corpus;
Alteriusque animantem animantis vivere leto!
Scilicet in tantis opibus, quas, optima matrum,
Terra parit, nil te nisi tristitia mandere sævo
Vulnera dente juvat, ritusque referre Cyclopum?
Nec, nisi perdideris alium, placare voracis
Et male morati poteris jejunia ventris?
At vetus illa ætas, cui fecimus Aurea nomen,
Fœtibus arhoreis, et, quas humus educat, herbis
Fortunata fuit, nec polluit ora cruore.
Tunc et aves tutas movere per æra pennas;
Et lepus impavidus mediis erravit in agris:
Nec sua credulitas piscem suspenderat hamo:
Cuncta sine insidiis, nullamque timentia fraudem,
Plena que pacis erant. Postquam non utilis auctor
Victibus invidit, quisquis fuit ille virorum,
Corporeasque dapes avidam demersit in alvum;
Fecit iter sceleri: prima que e cæde ferarum
Incaluisse putem maculatum sanguine ferrum:
Idque satis fuerat: nostrumque petentia letum
Corpora missa neci salva pietate fatemur:
Sed quam danda neci, tam non epulanda fuerunt.

G

SUPPLEMENTARY OBSERVATIONS.

Longius inde nefas abiit, et prima putatur
 Hostia sus meruisse mori, quia semina pando
 Eruerit rostro, spemque interceperit anni.
 Vite caper morsa Bacchi mactandus ad aras
 Ducitur ultoris. Nocuit sua culpa duobus.
 Quid meruistis, oves, placidum pecus, inque tuendos
 Natum homines, pleno quæ fertis in ubere nectar?
 Mollia quæ nobis vestras velamina lanas
 Præbetis, vitæque magis, quam morte invatis.
 Quid meruere boves, animal sine fraude dolisque,
 Innocuum, simplex, natum tolerare labores?
 Immemor est demum, nec frugum munere dignus,
 Qui potuit curvi demto modo pondere aratri
 Ruricolam mactare suum: qui trita labor:
 Illa, quibus toties durum renovaverat arvum,
 Tot dederat messes, percussit colla securi.
 Nec satis est, quod tale nefas committitur: ipsos
 Inscriptere Deos sceleri, numenque supernum
 Cæde laboriferi credunt gaudere juvenci.
 Victima labe carens, et præstantissima forma,
 Nam placuisse nocet, vittis præsignis et auro,
 Sistitur ante aras, auditque ignara precantem,
 Imponique suæ videt inter cornua fronti,
 Quas coluit, fruges; percussaque sanguine cultros
 Inficit in liquida prævisces forsitan unda.
 Protinus ereptas viventi pectore fibras
 Inspiciunt, mentesque Deum scrutantur in iliis.
 Unde fames homini vetitorum tanta ciborum?
 Audetis vesci, genus o mortale? quod, oro,
 Ne facite, et monitis animos advertite nostris:
 Cumque boum dabitis cæsorum membra palato,
 Mandere vos vestros scite et sentite colonos.
 Et quoniam Deus ora movet, sequar ora moventem
 Rite Deum; Delphosque meos, ipsumque recludam
 Æthera, et augustæ reserabo oracula mentis.
 Magna, nec ingeniis evestigata priorum,
 Quæque diu latuere, canam. Juvat ire per alta
 Astra: juvat, terris et inertis sede relictis,
 Nube vehi, validique humeris insistere Atlantis:
 Palantesque animos passim, ac rationis egentes
 Despectare procul, trepidosque, obitumque timentes
 Sic exhortari, seriemque evolvere fati.
 O genus attonitum gelidæ formidine mortis!

Whose honest heart is still his master's own,
 Who labours, fights, lives, breathes for him alone,
 Unhonour'd falls, unnotic'd all his worth,
 Denied in Heaven the soul he held on earth
 While Man, vain insect! hopes to be forgiven,
 And claims himself a sole exclusive heaven.
 Oh Man! thou feeble tenant of an hour,
 Debas'd by slavery, or corrupt by power,
 Who knows thee well must quit thee with disgust,
 Degraded mass of animated dust!
 Thy love is lust, thy friendship all a cheat,
 Thy smiles hypocrisy, thy words deceit!
 By nature vile, ennobled but by name,
 Each kindred brute might bid thee blush for shame.
 Ye! who perchance behold this simple urn,
 Pass on—it honours none you wish to mourn:
 To mark a friend's remains these stones arise,
 I never knew but one, and here he lies.

Newstead Abbey, Oct. 30, 1808.

B

Epitaph written by me on my father's old Dog Busy.

In Mortem Canis, Busy, April, 1809.

Vos o Camœnæ carmina eburneo
 Sonate plectro dulcia, quæ novos
 Luctus levent, mœstos benigno
 Doctæ animos recreare cantu.
 Canem maligno funere mortuum
 Ploremus omnes, jam citharâ decet
 Cantare dulci quem sepulchro
 Perpetuus sopor urget imo.
 Namque hic solebat sæpius ad focum
 Jacere, linguâ cum domini foveat
 Cari manum; sæpe et magistri
 Tum lateri sonuere plausus.
 Fidelis omni tempore vixerit
 Atque Occupatus si nihil egerit,
 Latransque nocturno sonore,
 Non timuit domus alta fures.
 Fortuna sævis pectora calcibus
 Tam cara fregit! Quid mihi'sit dolor?
 Terram relinquens haud beatam,
 Elysiis potiatur hortis.

The following was written on Tray, an intelligent pointer of the late Edw. Forster, Esq., who had taught him to respect the poor; most dogs being taught otherwise by their selfish masters.

Epistle from Tray to Jet, a Town Dog.

While you, degenerate son of bitch
 Too like the lazy and too rich,
 Leave the plain comforts of the stable,
 To lounge beneath the parlour table,
 I, happy as a Dog can be,
 Scorn to ape man's luxury;
 Roam as I please in open air,
 Contented wi' my homely fare,

SUPPLEMENTARY OBSERVATIONS.

Nor wish to quit my friends the horses,
 To snap the orts from second courses.
 You, I suppose, like tutored Dogs,
 Are taught to worry harmless Hogs ;
 Or with fierce barking bold and eager,
 To fright away the ragged beggar.
 My Master, strangest human creature,
 Would never discompose a feature,
 And I might bark, nor fear reproaches,
 At purseproud City Knaves in Coaches ;
 Nay, he would think it sign of grace,
 If he perceived me snarl at Lace.

E. F.

Inscription on a Dog, anno 1779.

Not indolently tame nor fiercely wild,
 His mien was gentle and his temper mild ;
 Untaught to growl defiance at the poor,
 He drove no humble beggar from the door ;
 From youth even to his life's remotest end
 His greatest pleasure to caress a friend,
 Deem not amiss if, where his reliques lay,
 A sudden tear should fall on gentle TRAY.

Epitaph on a faithful Dog belonging to the late Col. Beaufoy.

A VICTIM only to the lapse of age
 Here lies a faithful friend : the storied page
 Of History, and the Muses dirge proclaim
 What sorrow fain would have concealed—his name.
 Him whom his master's fostering hand had rear'd ,
 Whom heedless Fortune's slaughtering tread had spar'd
 And bloodyhanded Fury left untorn
 The slow unerring tooth of time hath worn
 Then hither Sisters of the sacred spring,
 The solace of your sweetest music bring,
 And in sad number chant his homely praise,
 While tears responsive flow to your soft lays,
 Praise ye his honest face , his curly hair,
 His nonchalance and independent air,
 His tongue that never knew the liar's brand,
 His faithful watch unbribed by treacherous hand
 His deep-ton'd bark, surpassing all belief,
 The well known terror of each nightly thief ;
 Lay up his ashes in yon virgin's bower,
 Where the white snowdrop and sweet violet flower ,
 And on the urn write " Strangers, pause and see
 The grave of one without hypocrisy !
 Like FANGS, he lick'd the hand who would caress,
 But struck, like LOSKI, snapped with peevishness,
 He guarded well the house, nor left his home
 At night in search of lady dogs to roam,
 But was a holy Friar in his cast ,
 And lived in single bliss unto the last.
 To his pure shade be better homage given
 Than man deserves who shuts him out of Heaven ;
 Nor deem the vow unhallowed—that the boon
 Of peace eternal be the lot of SCROON. "

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T. F.

I shall conclude with the following lines which I wrote some years ago, while absent from home on a scientific excursion, in a remote foreign country : the two last lines convey the unaffected diffidence with which I send a memorial so hastily and carelessly composed, *on so very important a subject*, across the sea, to a country distinguished for energy, and to a Society composed of the very best of men that Great Britain has ever produced.

Ad librum meum.

Musa peregrinas quæ prompta volare per auras,
 Non mea despicias rura paternæ, fave.
 Magna Britannorum tibi quærere littora fas est;
 Anglica tum celeri curre per arva pede.
 Atque ubi venisti quo, multo operata labore,
 Crescit in omniferos Thamesis unda sinus;
 Expete frondosam, non longo tramite, villam
 Floribus obsessam quos mea terra ferat.
 Hic varias volvens herbas productus amator
 Plantarum species efficit arte novas.
 Dulcis et iste labor! Sed quantas ruris opaci
 Delicias homini præbet amica quies!
 O utinam liceat, consumpto tempore nobis
 Exili, solito membra levare toro.
 Dum vetus ad dextram recubans canis ossa relinquit,
 Et nimis ingratham lambit, ut ante, manum.
 Nec levis est patrios mihi cura revisere fines,
 Quum lassum veteris me Laris urget amor!
 Ver venit egelidum; tu scis, Parnassia Daphne,
 Explicitos crines pandere, Phœbus adest!
 Pierides viridi mea cingite tempora myrto,
 Et frontem immodico sparge Falerne mero.
 Nam rediviva quatit mea pectora læta Juventas,
 Et furor ingenii me sacer intus agit.
 Veris io rediere vices, dum campus et ær
 Me faciunt patriâ nolle carere meâ.
 Jamdudum solitam vocalis turtur ad ulmum,
 Et redit in larices ranca columba suas.
 Ore malo volitans muscas deprêndit hirundo,
 Atque ita viventi pascitur illa cibo:
 Cumque lacus circum volitat vel florida prata,
 Illius ambages quis numerare velit?
 Cypselus in vacuo rapidis volat æthere pennis,
 Nec celeres aquilas accipitremve timet.
 Bacche veni, laus magna tibi tribuetur, et evoe,
 Ebrius in magicum provehar ipse nemus.
 Pactolus nobis fluitet, Fortunaque cornu
 Fundat Amalthæo somnia, vina, dapes!
 Adis alma Venus nec, cum sis pulchra, recuses
 Inter Hamadryadas ducere nuda choros.
 Ante meos oculos, in somnis, dulcis oberrat,
 Et petit amplexus, us solet, Emma meos.

SUPPLEMENTARY OBSERVATIONS.

Et, varias agitans musas, gaudere videtur
 Officium fieri tam leve vocis ope.
 Dum sua muscosâ vestigia ponit in herbâ,
 Et fugiens rumpit somnia grata mihi.
 O quam dulce-sonant iterum quæ carmina nobis
 Personuit citharâ docta puella suâ.
 Quum subit arvorum thalamicque fidelis imago,
 Et species vanæ dulcis amicitia; ;
 Gutta per immeritos furtim jam manat ocellos,
 Et tremulo videas corda salire sono.
 Cum fingam me iterum nigros percurrere lucos,
 Ludere ubi solitus cum puer ipse fui ;
 Dum rediens notâ cantabat ab arbore turdus,
 Et vernum in sylvis sparsit amore sonum.
 Quumque hortum repeto quo Floram et sarta reliqui,
 Quassat ubi tremulas populus alba comas :
 Quum spelunca patris Zephyris agitata recurrit,
 In lacrymas pietas solvitur ipsa meas.
 Omnis amicus ibi est, venerandaque turba virorum;
 Me solum à patriâ terra remota tenet.
 Spes mihi, Pandoræ bona nuncia, sola remansit,
 Clausa sed in fundo pyxidis illa latet.
 At misero vetitos si sors mihi dura Penates,
 Et negat optatum dulce redire Larem,
 Vade liber tamen, atque tibi Neptunus eunti
 Det, precor, haud dubiam per vada cæca viam.
 Hipponides leviter ventorum flamina verset,
 Et plena in patriam lintea ferte ratem.
 Sed mihi Castalios venit hora recludere fontes
 Ora Britannorum jam pete, tempus habes.
 Inter amicorum libros, doctoque recessu,
 Invenies tutum, care libelle, locum.
 Et memor Oceanum vetulæ quæ minxit in altum,
 Addas te immenso, parvula gutta, mari.

T. F.

IMPROMPTU

On burying my old dog Shargs, Sunday 24th June, 1838.*

Beneath these trees I've buried my old dog,
 Who, nine years, by my side was wont to jog,
 With him I lov'd the lee lang day to spend,
 My brother mortal and my only friend.
 But now his tongue is mute, his bones are old,
 His nerves are quiet and his blood is cold.
 But, warmer still, though cold, than those who find
 A pride to boast themselves of human kind.
 Nor emptier I find his hollow head,
 'Now laid, as whilome, on his master's bed,

* Shargs above alluded to is the dog whose life is written at p. 55 and whose portrait faces the title.

Than stupid man's who takes such fruitless pains
To make me think his skull possess'd of brains :
For Shags was Nature's dearest sweetest child ;
His ways were simple and his temper mild,
His faithful heart alone knew no deceit ;
And, when his tongue his master's hand would greet,
No squint suspicion filled the cautious mind,
Such as one feels when greeted by mankind ,
That venom lurks behind each fond embrace,
While hypocrite is written in the face !
'Tis man alone defiles the nuptial bed ;
Lust bids him couple, interest makes him wed :
Pride prompts his virtues, avarice his cares ;
And coward superstition writes his prayers.
In his curs'd fall, if tales of old be true,
And Satan really tumbled with his crew,
Man, more degraded than the rest, at least,
Fell lower than each other fallen beast.
And, to conceal his shame, he makes his task
In every stage of life to wear the mask :
For, though the lion lies not with the lamb,
The cub sleeps safely by the parent dam ;
The fox may hunt the goose, the stoat the rat,
The snappish dog may hunt the saucy cat.
Where right is might and hunger points the way,
The stronger beast will make the weak his prey ;
But man leaves other brutes far, far behind,
In cruelty, and preys upon mankind ;
Gorg'd with the gore of beasts, seeks human food,
Eats kindred flesh, and drinks his brother's blood.
In civil life, a fiend grown more refin'd,
He steals his friend's estate and wounds his mind ;
Destroys his comrade's honor, blasts his fame,
And robs his neighbour of his honest name ;
And, when his foul career is fully run,
His body rotten and his soul undone,
He hopes to get his horrid sins forgiven,
By laying claim to an exclusive heaven.
Yes, cursed man ! I've seen the sable dye,
In every clime, of thy hypocrisy,
But, my dear dog, endow'd with simple grace,
Carried his heart upon his honest face ;
With friendship, not by sordid lucre gained,

His faith unpurchas'd and his love unfeign'd,
 He, unlike man, who courts where he can pick,
 Lick'd where belov'd, not lov'd where he could lick;
 And prov'd himself, to life's remotest end,
 My only trusty and confiding friend.
 But now he's gone and all his pranks are o'er;
 And Loski plays where Shargs had play'd before.
 God wot how soon a third may take his place,
 And grace the kennel Posck was wont to grace;
 How soon may Zante wag his merry tail
 O'er their twin graves; for dogs, like men, are frail,
 At least in body, though they're firm in mind
 As in these records trac'd by love we find.
 Like waves at sea, or flowers in the mead,
 Man succeeds man, and dogs to dogs succeed.
 Where'er the mind can rove, or body range,
 The universe is one wide ceaseless change:
 Nor where we come from, nor yet where we go
 Have the gods giv'n to prying man to know.
 Then, hither, Muses, all your concord bring,
 And, Flora, round this urn your blossoms fling:
 Haste to this mould, and on this tablet lay
 Each virgin bloom that decks the lap of May;
 Scatter the heartsease of unnumber'd dyes,
 And open summer's sweet enamell'd eyes.
 And thou, Melpomene, whom pity bids
 To dry thy tears and wipe thy lovely lids,
 Dip Clio's quill in Brahma's deathless ink,
 Since all eftsoons of Lethe's stream must drink;
 And write on this grey tomb, o'er grown with moss—
 Of one true friend I here bewail the loss.
 BUSY was funny, TRAY was vastly clever,
 FANGS handsome, merry ZANTE quiet never,
 Old PUM was fond, but cross, GUESS hardly civil,
 And poor old LOSKI, snappish as the devil,
 But was endowed with friendship's firmest ties,
 While sorrow sat upon his yellow eyes,
 And e'en in death his pleasure unsurpass'd
 Was to defend my wardrobe to the last.
 Nature for each fond dog from Jove had stole,
 Some special grace to animate his soul,
 To one alone were higher favors given,
 For SHARGS had every virtue under heaven.

Miscellaneous Scraps and Memorandums from my Portfolio.

§ XIX. Xenophon's humane character has not been sufficiently investigated by critics. The Pythagorean school is more extensive than is usually believed. The Quakers, among their humane regulations, forbid the cruel sports of the field, such as hunting, shooting, etc.

The observations of the poets Cowper, Thomson, Gay, Burns, and others, respecting cruelty, are generally extolled; why then are they not acted on? Mr. Gompertz's observations on the dogs of Turkey, and likewise the accounts of these dogs in the "Penny Magazine," deserve particular notice. With regard to animal and vegetable food, I may observe that I have lived for years on vegetable food alone with great advantage; and I believe I escaped once from a severe injury which might otherwise have proved fatal, owing to my then light fruit and vegetable diet. On Wednesday, 23rd June, 1813, my hand was dreadfully bruised, and the *extensor tendo indicis* divided; yet the wound healed by first attention, owing to my living at that time entirely on fruits. Shelley, Lawrence, Byron, Lambe, Newton, and other able men who have lived on vegetable food, have borne testimony to its perfect adaptation to the constitution of man; and the remarkable exemption of persons who do not eat meat from cholera and from numberless epidemics proves its usefulness also as a medical agent. The foolish notion that *a cat has nine lives* has caused much cruelty towards this useful animal; I have recorded a very barbarous instance of a kitten killed in an experiment to prove the tenacity of life in the feline kind: see Oct. 6th, 1820. If the instigator of this piece of cruelty had been served with *a cat of nine tails*, it would only have been the merited castigation of common justice. I remember, however, a remarkable case of a young cat squeezed nearly flat by accident, who recovered after lying a week for dead without food.

P. S. Since writing the above, and after my work had gone to press, I had the pleasure to receive your "Moral Enquiries," a book which ought to be generally read, being full of very useful observations.

Note to page 1, on Proverbs. — The best collection of Proverbs for the English language is *Ray's*, in 1 vol. 8vo. For the European languages in general, *Alle de Werke von Jacob Cats*, 2 vol. folio, Amsterdam; wherein will be found the most ample illustrations of proverbs adages and emblems, illustrated with beautiful copperplate engravings. Consult also *Erasmi Adagia*, Quarl's Emblems, etc., etc.

Animal Food. — In addition to what I have said on this subject,

SUPPLEMENTARY OBSERVATIONS.

Longius inde nefas abiit , et prima putatur
 Hostia sus meruisse mori , quia semina pando
 Eruerit rostro , spemque interceperit anni.
 Vite caper morsa Bacchi mactandus ad aras
 Ducitur ultoris. Nocuit sua culpa duobus.
 Quid merulistis, oves, placidum pecus, inque tuendos
 Natum homines, pleno quæ fertis in ubere nectar ?
 Mollia quæ nobis vestras velamina lanas
 Præbetis, vitæque magis, quam morte invatis.
 Quid meruere boves, animal sine fraude dolisque,
 Innocuum, simplex, natum tolerare labores ?
 Immemor est demum, nec frugum munere dignus,
 Qui potuit curvi demto modo pondere aratri
 Ruricolam mactare suum : qui trita labor :
 Illa, quibus toties durum renovaverat arvum,
 Tot dederat messes, percussit colla securi.
 Nec satis est, quod tale nefas committitur : ipsos
 Inscriptere Deos sceleri, numenque supernum
 Cæde laboriferi credunt gaudere juveni.
 Victima labe carens, et præstantissima forma,
 Nam placuisse nocet, vittis præsignis et auro,
 Sistitur ante aras, auditque ignara precantem,
 Imponique suæ videt inter cornua fronti,
 Quas coluit, fruges; percussaque sanguine cultros
 Inficit in liquida prævisces forsitan unda.
 Protinus ereptas viventi pectore fibras
 Inspiciunt, mentesque Deum scrutantur in iliis.
 Unde fames homini vetitorum tanta ciborum ?
 Audetis vesci, genus o mortale? quod, oro,
 Ne facite, et monitis animos advertite nostris :
 Cumque boum dabitis cæsorum membra palato,
 Mandere vos vestros scite et sentite colonos.
 Et quoniam Deus ora movet, sequar ora moventem
 Rite Deum; Delphosque meos, ipsumque recludam
 Æthera, et augustæ reserabo oracula mentis.
 Magna, nec ingeniis evestigata priorum,
 Quæque diu latuere, canam. Juvat ire per alta
 Astra : juvat, terris et inertis sede relictis,
 Nube vehi, validique humeris insistere Atlantis :
 Palantesque animos passim, ac rationis egentes
 Despectare procul, trepidosque, obitumque timentes
 Sic exhortari, seriemque evolvere fati.
 O genus attonitum gelidæ formidine mortis!

Quid Styga, quid tenebras, quid nomina vana timetis,
 Materiem vatum, falsique piacula mundi?
 Corpora sive rogas flamma, seu tabe vetustas
 Abstulerit, mala posse pati non ulla putetis.
 Morte carent animæ: semperque, priore relicta
 Sede, novis domibus habitant, vivuntque receptæ
 Ipse ego, nam memini, Trojani tempore belli
 Panthoides Euphorbus eram, cui pectore quondam
 Sedit in adverso gravis hasta minoris Atridæ.

Sicelides Musæ, paulò majora canamus.
 Non omnes arbusta juvant, humilesque myricæ:
 Si canimus silvas, silvæ sint consule dignæ.

Ultima Cumæi venit jam carminis ætas;
 Magnus ab integro sæculorum nascitur ordo:
 Jam redit et Virgo, redeunt Saturnia regna;
 Jam nova progenies cœlo demittitur alto.
 Tu modo nascenti puero, quo ferrea primum
 Desinet, ac toto surget gens aurea mundo,
 Casta, fave, Lucina: tuus jam regnat Apollo.

Teque adeo decus hoc ævi, te consule, inibit
 Pollio, et incipient magni procedere menses:
 Te duce, si qua manent sceleris vestigia nostri,
 Irrita perpetuâ solvent formidine terras.
 Ille deûm vitam accipiet, divisque videbit
 Permixtos heroas, et ipse videbitur illis,
 Pacatumque reget patriis virtutibus orbem.

At tibi prima, puer, nullo munuscula cultu,
 Errantes hederas passim cum baccare tellus,
 Mixtaque ridenti colocasia fundet acantho:
 Ipsæ lacte domum referent distenta capellæ
 Ubers; nec magnos metuent armenta leones:
 Ipsa tibi blandos fundent cunabula flores:
 Occidet et serpens, et fallax herba veneni
 Occidet; Assyrium vulgò nascetur amomum.

At simul heroum laudes, et facta parentis
 Jam legere, et quæ sit poteris cognoscere virtus:
 Molli paulatim flavescet campus aristâ,
 Incultisque rubens pendebit sentibus uva,
 Et duræ quercus sudabunt roscida mella.
 Pauca tamen suberunt priscae vestigia fraudis,
 Quæ tentare Thetim ratibus, quæ cingere muris
 Oppida, quæ jubeant telluri infidere sulcos:
 Alter erit tum Tiphys, et altera quæ vehat Argo

in the street by real or pretended agents of police, who either demand a piece of money, for their ransom, or carry them away to a lock up house, to be owned and paid for : there are also numerous dog stealers on the Continent. It is therefore advisable never to let dogs get out of sight, but the best precaution is to lead them in a string. It is a good and indeed a *safe rule* always to lay with a dog in your bedroom; but, above all, observe, never to stay at an inn where dogs are refused entrance into the bed rooms, as the refusal of so secure a *guard of the night* has very much the appearance of *intended mischief*. In *Taylor's Anecdotes of the Dog* will be found some instructive anecdotes on this subject.

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